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Dateline **June 1, 1960**

This special issue of Contact *combines our May 15 and June 1 editions in a comprehensive report of the 1960 Methodist General Conference.*

Its pages contain new statements of policy on social issues and an outline of the structure for a new Christian Social Concerns organization on all levels of the church's life.

This material does not become official until it is published in the new Methodist Discipline, *which will be issued in a few months. There may be minor editorial changes, but the policies and principles stand as reported here.*

Additional copies of this special issue of Contact *are available at 25 cents each, $25 per 100.—RB*

Congress has completed action on the Mutual Security Act of 1960 and sent it to the White House. The bill authorizes fiscal 1961 appropriations of $1,366,200,000 for certain non-military assistance portions of the Mutual Security program.

The President had requested $88,700,000 more than Congress authorized, and further sharp slashes are predicted when the actual appropriation bill is acted upon. In effect, the authorization bill merely sets a maximum limit, a ceiling, on foreign aid expenditures. House Appropriations subcommittee chairman Otto Passman (D-La.) has vowed that if Congress grants anything near what has been authorized, he will "give birth to twins on the House floor . . ."

This year's amount, added to the $2,720,100,000 authorized last year and held over, brings the actual authorization for the fiscal 1961 program to $4.105 billion. Rep. Passman, whose subcommittee is winding

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CONTACT

a service of the
GENERAL BOARD OF CHRISTIAN SOCIAL CONCERNS
OF THE METHODIST CHURCH
- Division of Temperance and General Welfare
- Division of Peace and World Order
- Division of Human Relations and Economic Affairs

CONTACT

a service of the
General Board of Christian Social Concerns of The Methodist Church

- DIVISION OF TEMPERANCE AND GENERAL WELFARE
- DIVISION OF PEACE AND WORLD ORDER
- DIVISION OF HUMAN RELATIONS AND ECONOMIC AFFAIRS

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Dateline

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up hearings on the actual money bill, has warned that heavy cuts up to $1.5 billion will be made.

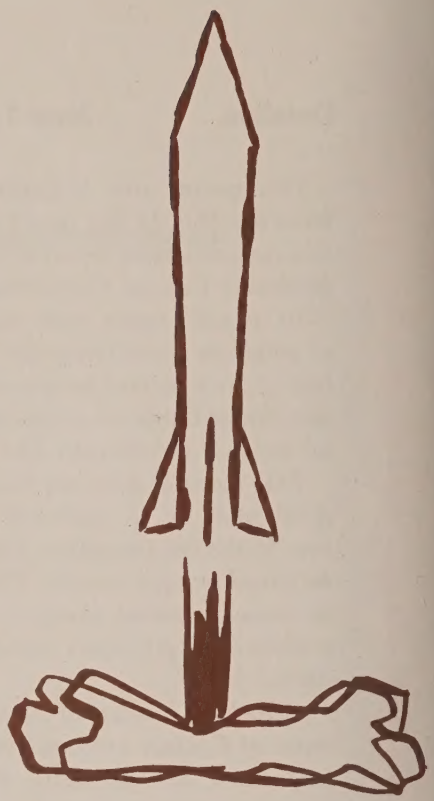
In a related development, Chairman J. W. Fullbright (D-Ark.) of the Senate Foreign Relations committee, said May 12 on his return from a fact-finding trip to the Middle East that the Mutual Security program could not survive many more "cumbersome" restrictions. He warned that the practice of voting annually on authorization and appropriations for foreign aid "reduced its effectiveness very greatly." Congress already has more information on the program "than it can digest," he said, and should take steps in 1961 to "put more, perhaps all, of the program on a multi-year authorization."

President Eisenhower, as had been expected, has vetoed a $251 million program of federal aid to economically depressed areas. The President had forecast his veto before the bill came to his desk by calling it a "shotgun" approach to area-aid.

The veto is expected to stand. In fact, the Democratic leadership in Congress has indicated that no attempt will be made to override the President's veto or to pass a compromise measure which he would accept. The votes by which the House and Senate passed the bill originally, 201 to 184 and 45 to 32, are short of the two-thirds needed to override a veto.

The Democrats aren't worrying about trying to override or compromise with the President this year. Political hay has already been made. The onus of failure to provide this relief in several key states is expected to fall squarely upon the Republicans as it did in 1958. The Democrats are therefore going to be satisfied with an "issue" rather than "legislation" in this, another election year.

The Senate Foreign Relations committee has approved by a 10-3 vote a bill providing for U.S. participation in the International Development association and authorizing an initial U.S. subscription of $320,290,000.



IDA would complement other U.S. and international lending agencies by making flexible loans in cases where conventional "hard currency" payment and interest terms could not be met by the recipients.

Authorization legislation must yet be approved by the House Banking and Currency committee and on the floor of both Houses of Congress. Then a separate appropriation bill must work its way through both House and Senate Appropriations committees and be approved by floor action.

IDA has been broadly supported by the Administration and business and labor groups as being in the best interests of the Nation. The biggest factor working against IDA now is the time element, with Congress expected to adjourn in early July.

Twenty Democratic Senators, including Presidential aspirant John F. Kennedy, have unveiled still an-

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The history of the Methodist Social Creed begins with the General Conference of The Methodist Episcopal Church in 1908.

It immediately became a major Methodist contribution to Christian social thought and action, for that same year it was adopted almost word for word as the social ideals of the Federal Council of Churches.

This meant that Methodism gave American Protestantism its fundamental statement on social issues. Many of the same principles were later adopted by the National Council of Churches.

In 1939 the statement became the Social Creed of the three united branches of The Methodist Church. Each four years the creed is studied and brought up to date by the General Conference.

The Social Creed of The Methodist Church

General Conference 1960

I. Our heritage

The interest of The Methodist Church in social welfare springs from the Gospel and from the labors of John Wesley, who ministered to the physical, intellectual and social needs of the people to whom he preached the gospel of personal redemption.

In our historic position we have sought to follow Christ in bringing the whole of life, with its activities, possessions, and relationships, into conformity with the will of God.

As Methodists we have an obligation to affirm our position on social and economic questions.

II. Our theological basis

The Methodist Church must view the perplexing times and problems which we face today in the light of the teachings of Jesus. Jesus taught us to love our neighbors, and seek justice for them. To be silent in the face of need, injustice, and exploitation is to deny Him.

We believe that God is Father of all peoples and races, that Jesus Christ is His Son, that all men are brothers, and that man is of infinite worth as a child of God.

We believe that "the earth is the Lord's and the fulness thereof." Our own capacities and all we possess are gifts of the Creator, and should be held and used in stewardship to Him.

We believe that a Christian society is essential to the full nurture of a Christian person.

We believe that sin, both individual and social, stands under the judgment of God, and that the grace of God in Christ is available for redemption in all areas of life as we seek in penitence and obedience to do His holy will.

We believe that all persons have supreme value in the sight of God, and ought to be so regarded by us. We test all institutions and practices by their effect upon persons. Personality is oppressed in many parts of the world, and we seek its emancipation and those things which will enrich and redeem it. Since Jesus died for the redemption of human life, we believe we should live to help save man from sin and from every influence which would harm or destroy him.

III. Our declaration of social concern

Applying the foregoing principles, The Methodist Church declares itself as follows:

(A) The family

We seek equal rights and justice for all men; protection of the individual and the family by high standards of morality; Christian education for marriage, parenthood and the home; adequate housing; proper regulation of marriage, and uniform divorce laws.

We believe that the church must

be vitally concerned with the health and welfare needs of all people, first within the family, and where necessary, in insititutional care with high standards of scientific service and Christian dedication.

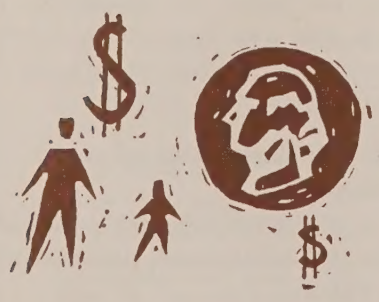
We believe that planned parenthood, practiced in Christian conscience, may fulfill rather than violate the will of God.

We stand for regulation of working conditions for women, especially mothers, and safeguards for their physical and moral environment; for the abolition of injurious child labor; for the protection, education, spiritual nurture and wholesome recreation of every child; and for religious and educational programs which will secure these ends.

(B) Economic life

1) Christianity and the economic order.

With full acknowledgment of stewardship under God and accountability to Him, we stand for the acquisition of property by Christian processes and the right of private ownership thereof. We refuse to identify Christianity with any economic system. We test every economic order by the commands of our Christ and judge its practices by the Christian gospel. We believe that it is our duty not only to bring Christ to the individual,



but also to bring the society within which we live more nearly into conformity with the teachings of Christ. We believe that the free democratic way of life ruled by Christian principles can bring to mankind a society in which liberty is preserved, justice established, and brotherhood achieved. We therefore pledge ourselves to sustain these values and to implement the teachings of Christ by voting our Christian convictions in all elections, by participating in political action as party members or independents, and by offering and supporting candidates who will translate our social ideas into social reality.

2) Responsible use of power.

The Christian point of view demands that concentrations of power in government, labor, business and religious organizations be used responsibly. The task of the Church in this regard is to help people in positions of power and the organizations which they serve to achieve and exercise a high level of social responsibility.

3) Poverty and unemployment.

We believe that the economic development which makes possible material plenty for all imposes upon us great moral responsibility in that the physical and spitual development of millions of persons throughout the world is now needlessly hindered by poverty. We therefore stand for the abatement and prevention of poverty everywhere.

We believe that it is our Christian duty to provide for all men opportunity to earn an adequate livelihood for themselves and their dependents.

Since lack of significant employment tends to destroy human self-respect, we believe that workers must be safeguarded from enforced unemployment.

4) Wealth.

We recognize the perils of prosperity. Our Lord has told us that we cannot serve God and mammon. As Christians we must examine earnestly before God both our personal and business practices, lest we unwittingly adopt the standards and assumptions of a materialistic society to the exclusion of our Christian stewardship.

Since churches and their institutions as well as individuals own property, invest funds and employ labor, care must be exercised that all such relationships conform to the highest Christian standards. Any judgment upon society must "begin at the house of God."

5) Working conditions.

We oppose all forms of social, economic and moral waste. We urge the protection of the worker from dangerous and unsanitary working conditions, and from occupational diseases.

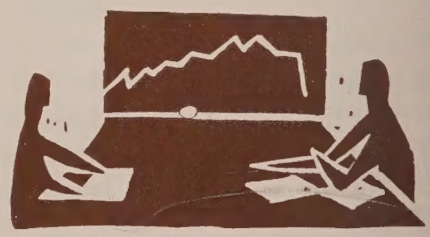
We stand for reasonable hours of labor, for just wages, for a fair day's work for a fair day's wage, for fair working conditions, for periods of leisure, and for an equitable division of the product of industry.

6) Social benefits for workers.

We stand for security for old age, for insurance against sickness and injury to the worker, and for increased protection against those preventable conditions which produce want.

7) The right to organize for collective bargaining.

We stand for the right of employees and employers alike to organize for



collective bargaining; protection of both in the exercise of their right; the responsibility of both to bargain in good faith; the obligation of both to work for the public good.

8) Town and country life.

We recognize the basic significance of town and country areas in relation to population supply, natural resources, community life and Christian culture. We believe the farmer and all other agricultural workers should have opportunity to earn a fair income.

Methodism, because of its large town and country membership and world-wide impact must lead in developing an adequate Christian program in rural areas everywhere. This should pertain to people in their re-

lationship to God, to the stewardship of the soil and to the conservation of all natural resources and to family, church and community welfare.

We recognize that in many rural sections a new type of community is emerging, due to an increase of non-farm rural dwellers. To this the church must give its attention.

9) Urban life.

Our society is becoming increasingly urban. The city is a center of power for good or ill, and its shifting multitudes desperately need the guiding and healing power of religion. The Church must recognize that the city exhibits great needs and offers amazing opportunities for kingdom building.

10) Christian vocation.

We believe that every employable person so far as possible should be engaged in some vocation productive of common good. Every such vocation should be viewed as a Christian calling by those who pursue it as well as by those who receive its benefits and our daily work should be regarded as a sphere of service to God for the advancement of His Kingdom.

(C) Temperance

We believe that the disciplined life in Christ is a temperate life.

Total abstinence from the use of alcoholic beverages is the historic position of The Methodist Church. We seek to aid the individual, the home and society to overcome the social, economic and moral wastes which accompany the traffic in intoxicants and narcotics, gambling in any form and the distribution of pornographic materials. We would protect the home and society from degrading and salacious materials so prevalent in the mass media.

The Church should also seek to understand the causes of alcoholism and drug addiction, and to give help to their victims in a healing and redemptive ministry and fellowship.

(D) Treatment of crime.

We stand for the application of the redemptive principle to the treatment of offenders against the law, to reform of penal and correctional methods, and to criminal court procedure. For this reason we deplore the use of capital punishment.

We recognize that crime, and in particular juvenile delinquency leading to crime, is often a result of family failure and bad social conditions. Christian citizens and churches have a special opportunity and responsibility for creating those conditions of family life and social surroundings, wholesome recreation, vocational training, personal counseling, and social adjustment by which crime may be reduced, and the offender rehabilitated.

(E) Freedom from discrimination

We stand for the equal rights of racial, cultural and religious groups and insist that the social, economic and spiritual principles set forth in this creed apply to all alike. The right to choose a home, enter a school, secure employment, vote or join a church should not be limited by a person's race, culture or religion.

(F) Peace and world order

1) Principles.

Christianity cannot be nationalistic; it must be universial in its outlook and appeal. War makes its appeal to force and hate, Christianity to reason and love. The methods of Jesus and the methods of war move in different directions. The influence of the church must therefore always be on the side of every effort seeking to remove these conditions of heart and mind, of social and international injustice, in which wars begin and which are contrary to the spirit and teaching of Christ.

It is not enough to declare the evil of war: We must actively and constantly create the conditions of peace and the organization for peace. These tasks include the promotion of understanding, reconciliation and good will; the relief of suffering, the lifting of living standards around the world; concern for the freedom and welfare of dependent and subject peoples; the removal of racial tensions; the taking of all available steps toward disarmament; the giving of encouragement and support to patient negotiations by our leaders. These efforts must be viewed as a personal Christian responsibility and steadfastly undergirded with prayer.

2) International organization.

We believe that the United Nations is a working center of international co-operation which provides our most hopeful avenue leading to peace and world order. The prayers and efforts of churches helped to shape it at birth and through many of its programs opportunities for the expression of Christian concern arise. We believe that the United Nations with its related agencies should be sustained, upheld, undergirded and strengthened by all informed and conscientious churchmen. We further believe that the missionary en-

terprise of the Church makes an important contribuition to the development of world order.

3) The Christian and military service.

The Methodist Church, true to the principles of the New Testament, teaches respect for properly constituted civil authority. It encourages both love of country and love of all men. Believing that government rests upon the support of its conscientious citizens, it holds within its fellowship those who sincerely differ as to the Christian's duty in regard to war.

We ask and claim exemption by legal processes from all forms of military preparation or service for all religious conscientious objectors as for those of the historic peace churches.

We also recognize the right of the individual to answer the call of his government according to the dictates of his Christian conscience. We also recognize that non-violent resistance can be a valid form of Christian witness. In all of these situations members of The Methodist Church have the authority and support of their church.

(G) Civil liberties and civil rights

We stand for the recognition and maintenance of the rights and responsibilities of free speech, free assembly and a free press, and for the encouragement of free communication of ideas essential to the discovery of truth.

We stand for the right of all individuals and groups to advocate any peaceful and constitutional method for the solution of problems that may confront society.

We stand upon the principle of testing every such proposal in the light of the teachings of Jesus.

IV. Our mandate—read, study, apply

We recommend that this Social Creed be presented to our congregations orally or in printed form at least once a year and that frequent references be made to it. We further recommend that in every local church a committee shall encourage the study of our Social Creed and seek in every possible way to apply its principles.

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Dateline

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other plan to provide health benefits for the aged.

Introduced by Sen. Pat McNamara (D-Mich.), chairman of the Senate Labor and Public Welfare Subcommittee on Problems of the Aged and Aging, the bill (S. 3503) would provide health protection for qualified aged persons through the Social Security system, regardless of whether the recipients were otherwise eligible for social security benefits.

Previously, the Administration had sent to Congress its long delayed health insurance program. The Administration plan would not be tied in with the Social Security system, but would provide an individual a choice between health care subsidized by the Federal and state governments and private health insurance similarly subsidized. One of the major flaws of bills, which would tie health care for the aged up with the Social Security system, is that they make no provision for some 4.2 million of the 15.8 million aged population who are ineligible for old age and survivors insurance.

The potential political significance of the issue in the 1960 elections is immense. Many Democrats believe the issue can win for them in November if they can place the Administration in the position of appearing not to care about the health problems of the aged.

Leading the fight against federal health insurance for the aged are the American Medical association, the insurance industry, and business groups. Those groups which favor measures seeking to provide health insurance and nursing home care for Social Security old-age pension recipients are led by organized labor, particularly the AFL-CIO.

William F. Schnitzler, secretary-treasurer of the AFL-CIO, said May 10 that any Presidential or Congressional candidate who was to vote to uphold any Presidential veto of the Forand bill would be defeated at the polls in November.

Much of the work of the General Conference is done in committees where thousands of memorials are sifted, studied and considered.

Out of these committees come reports to the floor of the conference, often in the form of resolutions or "policy statements" on issues of social concern.

Some of the more important of these are printed in the Discipline of The Methodist Church.

The following actions of the 1960 General Conference are statements of policy to guide Methodist action during the next four years.

Methodists speak on social concerns

The 1960 General Conference of The Methodist Church

Peace and World Order

International peace

The role of the Church in today's world situation is clear. Its task is to help mankind attain freedom, human rights, justice, adequate living standards, self-government and the cooperation of all nations for the maintenance of peace.

With the development of increasingly horrible weapons of mass destruction, mankind stands at the threshold of possible extinction. In the face of this situation, Christians everywhere are confronted with a definite challenge.

Motivated and mobilized by the spirit of Christ and challenged by world conditions, Christians are in a strategic position to make the gospel articulate in world affairs to the end that peace may become real and dynamic.

We commend the National Council of Churches for its sponsorship of five conferences on world order in the last 20 years. These have added significantly to our understanding of world affairs and have provoked us to profound study and concerned Christian action. We urge the National Council of Churches to continue its fruitful work in the areas of peace education and action, and we urge all Methodists to participate actively in these efforts.

We call upon individual Methodists to hold fast to the gospel of the Christ of peace. One of the foundations of a warless world finds its origin within the thinking of the individual Christian. Hatred and prejudice must be overcome by love as the cementing bond of brotherhood. When the teachings of Jesus are fully accepted and implemented by virile, vigorous action, war as a means of settling international disputes will die. As war disappears, thereby setting the world free from the tyranny of destruction, man will be able to build anew, within a more Christian structure, an environment of lasting freedom and peace.

1) *Moral and spiritual aspects of peace:*

The primary conditions of peace lie in the attitudes of men. Since it holds in its keeping the moral and spiritual forces for a peaceful world, the Church has a unique and God-given responsibility.

Certainly the Church can be an agency of great power for the establishment of a world community, as has been demonstrated by the missionary and ecumenical movements. That the bonds of brotherhood among Christians have held so firm during years of war and international tension is occasion for humble thanksgiving to God. From the beginnings already made, a wider world community must be fashioned through cooperation with persons of all religious faiths. To this ideal we dedicate ourselves unflinchingly.

2) *Man's struggle toward self-government:*

Since World War II there has been a surge toward self-government and self-determination on the part of subject peoples. Old imperialisms are breaking up. Colonial and dependent territories are seeking freedom and political independence. These affected peoples are struggling for the knowledge, the tools and the skills necessary to provide themselves with a standard of living designed to alleviate hunger, disease, exposure and ignorance. They are seeking, and many have already gained, a new status in the family of nations.

We reaffirm the Christian's unceasing interest in freedom and self-government for all people. We urge all governments to aid non-self-governing peoples through such educational, medical and techical aid as may assist them to gain independence and to set up stable democratic governments and Christian social practices.

3) *Opposition to materialistic ideologies:*

The Christian religion stands in direct opposition to materialistic ideologies prevalent in many places in the world. These ideologies, with their disregard for human rights, their scorn for the dignity of the individual and their failure to acknowledge the fatherhood of God and the brotherhood of man, are abhorrent to basic Christian principles.

We believe the best defense against these materialistic ideologies is found in the preservation and growth of democratic institutions and in the daily practice of the Christian way of life. We believe that such growth and practice provide powerful stimulus to the rapid elimination of:

a. Racial and class distinction;

b. Economic conditions which cause hunger, disease and ignorance for large segments of the human race; and

c. The political suppression of human rights.

We believe that Christian concern for the physical and spiritual welfare of all people will promote unselfish sharing of essential goods and the values of life which God has so lavishly provided. Such sharing will give great impetus to the elimination of the basic causes of war.

4) *Implementing world peace:*

Peace is the gift of God but it is appropriated by man only through the practice of love and cooperation. The peace of God cannot be contained within any one nation, economic system, or religion. To be a stable and lasting reality it must become universal.

While the ultimate aim of the Christian mission is the conversion of the world, the urgent need to establish the conditions of peace calls for the immediate and unremitting efforts of Christians and non-Christians alike.

No one nation or group of nations, pitted against other nations, can initiate or maintain world peace. It can only be the result of understanding, forbearance, and cooperation on the part of all nations.

We give thanks to God for the United Nations and its agencies, and their continued efforts to create peace in the world. Particularly do we commend the United Nations for its direct approach, exploration and action on crucial problems that arise periodically throughout the world and pose a direct threat to the peace of the world. We are extremely grateful, too, for the enlightened political leaders and representatives of various individual nations who so courageously share their part of the responsibility for world peace.

We believe there is continuing and urgent need to use more fully the various agencies of international understanding and cooperation which are presently available in the United Nations. We believe the United Nations and its agencies should be supported, strengthened and improved. Moreover, if these facilities are to become most effective the United Nations with membership open to all nations, must be given sufficient authority to enact, interpret and enforce world law against aggression and war.

We call upon the government of the United States to expand its leadership in an effort to bring about such charter revisions as are necessary to facilitate the work of the United Nations in maintaining international order and in preventing the outbreak of war.

We support the greater use of the International Court of Justice and urge the United States to lead the way in removing restrictions which impair the Court's effectiveness.

Universal disarmament

From the Episcopal Address of the General Conference of 1960 we read:

"Because of the technology which is our pride, this General Conference convenes under the most ominous circumstances in the long history of the Church. For the human race has within its hands for the first time the power of its own annihiliation. In a sense, the tool has become the enemy of its maker. The nuclear power that might be our weal has become a weapon. The same technology which has shortened the distances has produced the intercontinental missile. Man has dominated the forces of nature, conquered the seas and the air, organized his commerce and combatted disease. Yet, the lord of the earth cannot enjoy his conquest, but for fear of his life must hide underground, haunted

by anxieties and the companion of uncertanties. The evils implicit in applied science are compounded by the residue of problems growing out of World War II and an armament race which, unless terminated early, can have but one result.

"We commend the international situation to the thoughtful, prayerful concern of the Church and urge that the General Conference take the leadership in mobilizing Christian opinion within or connection in behalf of mutual disarmament, the prohibition of nuclear testing, and the peaceful use of atomic energy."

To meet this high challenge our objective must be nothing less than the abolition of the use of war by nations. Mere arms reductions or limitations are inadequate. Only complete disarmament, involving both nuclear and conventional weapons, down to the levels required for internal policing will deprive nations of the tools of war.

Such complete disarmament must be universal to be acceptable to all nations. It must be enforced by a competent international agency, preferably a strengthened United Nations. Complete, universal disarmament needs to be based upon confidence in the enforcement system.

Moreover such disarmament requires international means for the peaceful settlement of disputes and controversies between nations. Extension of law and use of courts on the world level may well be a condition precedent to complete, universal enforceable disarmament.

Disarmament is no simple goal for its accomplishment requires agreement of all major powers, not only on the principles of disarmament, but also upon the delegation to the United Nations of the necessary authority and power to control, inspect and enforce disarmament. In the face of national prejudices, suspicions and fears this is a stupendous task. Its difficulty is exceeded only by necessity and urgency. Negotiations must be pressed with all major powers to find an acceptable path to disarmament.

We commend the President, the Congress and the State Department of the United States on their attention to disarmament, but we call for an expansion of effort and staff to develop a comprehensive, safeguarded disarmament plan upon which to focus negotiations.

We call upon the United States and all other governments to declare complete, universal and enforceable disarmament to be their goal and to move in this direction.

We further call upon the United States and all other governments to

exert forceful, imaginative, patient and dedicated leadership toward the achievement of such disarmament.

We deplore the tendency of governments and individuals to discredit any proposal for disarmament not made by themselves. Such cynicism is not conducive to successful negotiations.

We encourage a number of immediate steps in addition to our continuing efforts to achieve complete, universal enforceable disarmament.

a. Nuclear Tests: We urge permanent cessation of all nuclear tests by all nuclear powers, present and future, in order that present and future generations may be protected from the dangers of nuclear radiation.

b. Outer Space: We call for an international agreement establishing a United Nations agency for cooperative exploration of outer space and a control system to assure the use of outer space for peaceful purposes only.

c. Peaceful Uses: We support the activities of the International Atomic Energy Agency to expand peaceful uses of nuclear energy and seek the establishment of an effective inspection system which may furnish the pattern for supervising worldwide cessation of the production of nuclear weapons.

d. Safeguards: We support all reasonable steps which reduce the chances of war by miscalculation, accident or inadvertent action such as: mutual aerial and ground inspection against surprise attack and the establishment and use of a United Nations permanent force.

e. Economic Benefits: We call upon the United States to offer to devote a substantial percentage of the savings which will result from complete disarmament to the development of underdeveloped countries, using the United Nations as far as feasible. We urge study and planning of measures needed to cope with the domestic economic adjustments, largely localized, to industry and labor, resulting from elimination of huge expenditures for armaments.

The individual and military training

a. For two decades, the United States of America has had on its statute books legislation providing for military conscription. Many persons have come to regard this as an established and permanent policy. The same is true in varying degrees of a large number of other countries as well.

We are deeply troubled by the general indifference to the infringement of individual rights and freedom involved in compulsory military service. We urge that voluntary methods of recruiting military manpower be developed that accord the individual the freedom of choice which should characterize peacetime civilian life.

We reaffirm traditional Methodist opposition to any system of peacetime

universal military training. We appeal to the United States to give bold leadership looking toward the universal abolition of peacetime conscription by or through the United Nations.

b. Christians cannot complacently accept rights or privileges accorded to them because of their religious views but denied to others equally sincere who do not meet a religious test. So long as draft legislation remains in effect, we believe that all sincere conscientious objectors should be granted recognition and assigned to appropriate service regardless of whether or not they profess religious grounds as the basis of their stand.

c. Regarding the duty of the individual Christian, opinions sincerely differ. Faced by the dilemma of participation in war he must decide prayerfully before God what is to be his course of action in relation thereto. What the Christian citizen may not do is to obey men rather than God, or overlook the degree of compromise in our best acts, or gloss over the sinfulness of war. The Church must hold within its fellowship persons who sincerely differ at this point of critical decision, call all to repentance, mediate to all God's mercy, minister to all in Christ's name.

We believe it is our obligation to render every assistance to the individual who conscientiously objects to service in the military forces. He should receive counsel concerning his rights in this respect, assistance in bringing his claim before the proper authorities; and support in securing recognition thereof.

Thousands of our sons and daughters have, with sincere Christian conscience, responded to the call for service in the military forces. We are obligated to provide pre-induction counseling and educational material prepared by the related agencies of the Church, such as the Board of Education, the Methodist Youth Fellowship, et cetera. This material should be directed toward the wise use of leisure time and the challenge to Christ-like living during their military service. We believe particular emphasis should be directed to the serviceman's bearing a good witness for Christ, the Church and the Nation while on duty outside his country.

In meeting these obligations, we reiterate our unswerving opposition to the principle of militarism and any dependence for security upon the sword alone.

We call upon local Methodist churches to enlist the interest of, and to offer hospitality to, the men and women of the armed services who are stationed in or near their communities. We further recommend that the home pastors of those young people who have entered military service, urge them to continue their active church affiliation and participation in the Methodist churches nearest the points they may be assigned and to maintain contact with their chaplains and chapel programs.

d. In public institutions where all male students are required to take R.O.T.C. in order to graduate, provision should be made for the exemption of those conscientiously opposed

to participation in war and military training. The regulations of educational institutions in this matter should reflect as much respect for conscience as the selective service law.

We urge our church-related colleges and universities to play a role distinct from that of secular educational institutions. We urge them to study seriously the implications of military training in a church-related institution, one of whose objectives is to train young people for World Christian Community.

World economic development

The desperate unmet needs of people in this world are of grave concern to Christians. The economic gap between the rich nations and the poor nations is widening as time elapses. The population explosion further jeopardizes the stability and progress of many lands.

We believe that economic assistance, which seeks to make the benefits of scientific advance and industrial progress available for the improvement of underdeveloped areas is an example of both Christian love and practical international brotherhood.

We sincerely acknowledge the liberal contribution of the United States and other countries for food and other material resources together with technical assistance to benefit the underdeveloped areas of the world.

A bold new step forward is called for at the point of aiding the nations in Asia, Africa and South America. We support the plan of a world economic development authority in the United Nations to which the developed nations of the world would contribute at least one per cent of their gross national income.

All programs of technical assistance and economic aid should be designed to benefit the peoples of underdeveloped countries and their economies rather than to serve political or military purposes. For maximum effectiveness, it is important that these programs be on a long-range basis.

Personnel employed in these projects should be of the highest character and should ever seek, through the implementation of the aid program, to develop better human relations as well as better economic conditions.

Reciprocal trade agreements

The Methodist Church reaffirms its support of Reciprocal Trade Agreements and commends the Congress of the United States for having extended them in 1958 for four years.

We believe that the executive

branch of the government should be given greater latitude in the negotiation of trade agreements and that the Reciprocal Trade Agreements act expiring in 1962 should be renewed for a period of not less than five years.

We urge the Senate to support further the principle of international co-operation through trade by ratifying the treaty which would make our nation a member of the Organization for Trade Co-operation (O.T.C.).

Immigration

The General Conference urges Methodists to seek through proper channels of Congress the thorough revision of the McCarran-Walter act, with special attention to the following principles:

1) *The latest census instead of* that of 1920 should be used as the basis for determining the number of visas to be allowed yearly.

2) *The ratios of admissions to this* country should also be re-examined and revised in nearer harmony with our current population trends, our current economy and without any bias related to race or national origin. The principal test for admission should be based on individual qualifications which are related to good citizenship. Additional criteria should be based on:

a. the reuniting of families.

b. the right of asylum.

c. special needs to relieve refugee and population pressures.

d. general immigration.

3) *The new law should show no* bias toward naturalized citizens, but place them in the same status as native born citizens, except where citizenship was procured by fraud or illegality.

4) *Resident aliens should be given* the same protection and benefits accorded United States citizens, except for the right to vote and to hold elective office.

5) *The admission of visitors* should be facilitated and unnecessary embarrassments and delays to which they are subjected should be removed.

6) *Provisions should be made for* fair hearings and better procedures on appeals under a Commission on Immigration and Naturalization.

7) *Provision should be made for* an adequate appeal and review procedure without undue delay, on decisions affecting the issuance of visas.

8) *Provision should be made for* using a percentage of visas for admission of "hard core" cases. (This includes large families, the aged, the physically handicapped and those suffering from long-term diseases.)

9) *A clear definition of the* grounds for deportation is needed with the probable establishment of a statute of limitations.

10) *Regulations governing the admission* of foreign visitors for travel, study, conferences, business and similar purposes should be designed to facilitate a freer exchange of visitors.

11) *The administration of immigration* and naturalization laws and policies should be lodged in one government agency charged only with this responsibility.

12) *More generous provision* should be made for the admission of refugees displaced because of war or persecution.

It is further recommended that the United States work through the United Nations for political settlements in areas such as the Middle East, where the basis for the refugee problem is related to the political problem.

The problem of migration

1) *We affirm the duty of the* church to provide pastoral care and services at points of entry into countries to which immigrants and refugees come and in places where refugees and migrating peoples are detained or assembled in camp situations. We also recognize the obligation of the church to assist these people to find permanent residence and to help in all possible ways with their adjustment to the new environment, including the achievement of the privileges of the life and fellowship of the local congregation and the access to pastoral ministry.

2) *We give due heed to the effort* and provision necessary to develop and utilize the social services and technical assistance of the community as well as other means and measures which will enable the church to fulfill its obligations in reference to population mobility.

3) *Recognizing that the governments* of most of the countries of the world have accepted the principle contained in the Universal Declaration of Human Rights that "everyone has the right to a nationality," we believe that Christians everywhere should call upon their governments to take the necessary steps to implement this principle.

4) *In these times of political upheaval* when the migrations of peoples often have their roots in religious or political persecution, we reaffirm the principle of Article 14 of the Universal Declaration of Human Rights: "Everyone has the right to seek and enjoy in other countries asylum from persecution." We further urge Christians to work in their respective countries for the acceptance and implementation of this principle.

Banning genocide

The General Conference of The Methodist Church, urges the ratification of the Convention on Genocide, and petitions the President of the United States, the Senators, the Secretary of State and the members of the Senate Foreign Relations committee to exert their influence to the end that the United States shall ratify that convention at a very early date.

Covenant on human rights

The Methodist Church reaffirms its support of the Universal Declaration of Human Rights, whose tenth anniversary was celebrated in many churches in December, 1958. We urge the Senate of the United States and the governing bodies of those countries who have not already done so, to ratify the Convention on Genocide and the Convention on the Political Rights of Women. In the General Assembly of the United Nations our representatives should give sympathetic consideration to a Covenant on Human Rights and the Senate should consider it on its merits.

Radioactive fallout

We are concerned about the dangers to the human race of radioactive fallout from atomic explosions. We urge Congress to enact legislation placing primary responsibility for research and reporting concerning the effects of fallout with the public health service of the Department of Health, Education, and Welfare.

Conscientious objectors

Resolved that the General Conference recommend to the Methodist Committee for Overseas Relief in consultation with the Board of Christian Social Concerns the possibility of establishing service projects for Methodist youth on a non-missionary basis which will meet selective service standards for alternative service for conscientious objectors.

Temperance and General Welfare

Beverage alcohol

The Methodist Church reasserts its long-established conviction that the legalization of intoxicants as beverages violate the Christian standards of morality and social concern which this nation claims to accept. Alcoholic indulgence inflicts serious loss to the community in damage to health and efficiency, death through traffic accidents, the creation and intensification of poverty and economic waste. It contributes to the public disorder, crime and moral deviation now threatening the welfare of the nation and the life of the Church. It keeps alive the alcohol industry, with its insidious influence on social life and public affairs.

The Methodist Church is in militant opposition to the liquor traffic also because its product assails the highest centers of personality and its procedures contribute greatly to the sickness and degradation of people, leading to deterioration of character, discord in family life, neglect and suffering of children. The use of alcoholic beverages adds serious and avoidable hindrance to our fellowship with God and creative helpfulness to men. Therefore, the church continues its unceasing battle against intoxicating liquors.

Because the church seeks to lead believing souls into fullness of life in Christ, our appeal is for total abstinence from all uses of intoxicants. Methodists, in refusing alcoholic beverages, should regard this as an essential part of their witness to the faith they profess and as evidence of loyalty to the highest. The practice of total abstinence should also be thought of by Methodists as a matter of stewardship concern for our brothers, for the inevitable influence of personal life imposes a solemn responsibility on each one.

Since successful personal and social reforms stem from convictions that must be based on broad and accurate knowledge, we give hearty endorsement to the program of our Board of Temperance, and its special emphasis on freedom from alcohol:

1) *Positive Education* for a life free from beverage alcohol. This is the heart of the board's total effort. It is a broad and comprehensive educational program designed to reach all Methodists. Without it, there can be no consistent and effective action for abstinence.

2) *Commitment to Abstinence* is a natural and logical outgrowth of commitment to Christ. The Board of Temperance encourages sobriety as an essential manifestation of the Christian faith.

3) *Rehabilitation* of those who suffer because of beverage alcohol is clearly the obligation of all Christians. The board gives guidance to thousands of pastors and laymen who deal person-to-person with individuals and families seeking their help.

4) *Legislation* as an effective means to outlaw beverage alcohol is a natural outgrowth of the concern of informed citizens. The board stimulates local, state and national legislation to protect individuals, families and communities from the pressures of the organized traffic in beverage alcohol.

We denounce the continued invasion of the American home by liquor advertisers who seek through magazines, radio, television and other media, to indoctrinate even our children in the use of alcoholic bever-

ages. We deplore governmental toleration of this practice and call on the Congress of the United States to enact legislation to prevent the use of radio, television, and other interstate means of advertising for such purposes.

We are deeply concerned over the growing practice of permitting the sale of alcoholic beverages through drug and grocery stores in a deliberate attempt to win the housewife as a customer.

We call upon all denominations to cooperate in a vigorous program of research and proclamation that the truth concerning the damage of social drinking and the benefits of personal abstinence may become known and accepted by all Christians.

We re-emphasize our concern for protective alcohol education in the public schools and call upon good citizens to inspire and support legislation that will effectively control and prohibit the traffic in alcohol.

Gambling

The passion to acquire wealth without honest labor, inflamed by widely publicized giveaway programs and the growing movement to legalize gambling in state after state, is a serious concern for Christians. The practice of gambling undermines basic moral law as well as established economic laws. Gambling is a menace to business integrity, breeds crime and is destructive of the interests of good government.

The dubious gains of petty gambling are not acceptable in financing the work of the Church. All Methodist churches shall abstain from the uses of raffles, lotteries and games of chance for church support or church-related projects. Methodists should protest all forms of gambling practices carried on by secular organizations in their communities.

Narcotics

Narcotic addiction and the traffic in narcotics are major problems in the United States and around the world. The indiscriminate use of barbiturates, tranquilizers and other dangerous drugs is an increasing menace. We call upon our people to support all wise plans for the most effective control of narcotic distribution and use. We urge the development of more adequate facilities for the rehabilitation of narcotic addicts and proper education regarding the dangers in selfprescribed narcotics and tranquilizers.

Tobacco

In the interest of a larger Christian influence and service, we urge our people to abstain from the use of tobacco in all its forms. The American

Cancer society and the United States Public Health service warn that a smoking-cancer relationship is definite.

We remind our membership that the principle of right example must be considered in regard to the use of tobacco. Organizations and institutions related to The Methodist Church should refrain from accepting and printing advertisements for tobacco in their periodicals.

Exploitation of sex

The recent deluge of "glamor" magazines and motion pictures which over-emphasize sex to pornographic extremes reveals a growing and dangerous sickness in society. We urge our churches to institute courses of study for young people regarding Christian attitudes toward sex and personality growth. We call upon our members to encourage and participate in community action to eliminate the distribution and sale of pornographic literature, films and amusements through voluntary and, where necessary, legislative means.

Sunday observance

We are concerned with the growing tendency toward the commercialization of Sunday. Some places of business need to be open on Sunday to serve the general welfare. But this is not true of many others. Sunday is a hallowed day commemorating our Lord's resurrection. By prayer and thanksgiving we glorify the Risen Lord who calls for the stewardship of our leisure, talents and gifts to extend His Kingdom everywhere. We urge the voluntary closing of all non-essential commercial enterprises on Sunday. We encourage all Methodists to observe Sunday as a day of worship in our churches, rest and family fellowship.

Planned parenthood

Over-population in large areas of the world has created a social crisis which ranks in potential seriousness with the threat of a third world war, and since hunger always breeds tension, it is also a related factor. More than half of the world's population is undernourished. The population is now increasing at the rate of about 50 million persons annually. At the present rate it will be doubled by the end of this century, and considerably sooner if measures for better health and sanitation continue to increase the life span.

We affirm the principle that planned parenthood, practiced in Christian conscience, fulfills rather than violates the will of God.

We take this stand in the conviction that God requires human, responsible choice in every matter of moral decision, including such grave matters as the issues of birth and death. We believe it is the will of God that every child born into the world should be wanted, loved, cared for, and reared with opportunities for physical and spiritual health and growth toward

mature personality. Apart from responsible parenthood this is impossible. We believe, furthermore, that planned parenthood has an affimative as well as a negative aspect, and that married couples able to accept the responsibilities of parenthood should not avoid them for selfish reasons.

Since this is a matter for individual couples to decide, we believe that information about planned parenthood is a legitimate expenditure of public funds and a humanitarian service sanctioned by the Christian conscience. We deplore the fact that opposition to such procedures has injected this issue into the political scene, but we believe that the position herein stated is valid, locally, nationally and internationally. In view of the magnitude of the issue, it must not be evaded.

We ask that The Methodist Church through its appropriate agencies continue to alert its members to the seriousness of the population problem, and give leadership for such action as is open through Methodist, ecumenical and civic channels.

We rejoice that the World Council of Churches has given prominent attention to this issue.

Miscellaneous legislation

Liquor on planes. We urge the Congress of the United States to enact legislation to prohibit the sales and service of alcoholic beverages aboard commercial aircraft.

Tests for drinking drivers. We encourage enactment of uniform chemical test legislation by the several states and civil governments with the implied consent clause fixing 0.10 per cent of alcohol in the blood as prima facie evidence of intoxication.

Liquor on military bases. We urge the Secretary of Defense to discontinue the practice of allowing the sale and service of alcoholic beverages on military installations, especially to minors.

Alcoholic treatment facilities. We urge the several states and civil governments to set up adequate public health rehabilitation facilities for alcoholics with sufficient funds; and especially, we request Methodist hospitals to admit and treat alcoholics.

Commitment day

To enlist Methodists and encourage others to commit themselves to personal abstinence from alcoholic beverages and to temperate living and to challenge church members to creative action for a sober home and social life, the first Sunday in December shall be observed each year as Commitment day, to be promoted in every church with assistance by the General Board of Christian Social Concerns for that purpose. Because of the particular emphasis of the day, it is suggested that no special offerings be received for that day, unless it be for the propagation of the Methodist program of temperance.

Abstinence for church members

The Methodist Church advocates total abstinence for all its members. Those accepting nomination or appointment for any official leadership in the church are expected to refrain from all uses of intoxicating beverages.

Ministers and smoking

(One of the questions asked of a candidate for a license to preach or to be admitted to an Annual Conference on trial was changed to read as follows.)

Are you willing to make a complete dedication of yourself to the highest ideals of the Christian ministry with respect to purity of life in body, in mind and in spirit, and to bear witness thereto by abstinence from all indulgences, including tobacco, which may injure your influence?

Human Relations and Economic Affairs

The church and race

Our Lord Jesus Christ teaches that all men are brothers. He permits no discrimination because of race, color or creed. "In Jesus Christ you are all sons of God through faith . . . there is neither Jew nor Greek . . . there is neither male nor female; for you are all one in Christ Jesus." (Gal. 3:26, 28.)

The position of The Methodist Church, long held and frequently declared, is an amplification of our Lord's teaching. "To discriminate against a person solely upon the basis of his race is both unfair and unchristian. Every child of God is entitled to that place in society which he has won by his industry and his character. To deny that position of honor because of the accident of his birth is neither honest democracy nor good religion." *(The Episcopal Address,* 1952 and 1956.)

"We believe that God is Father of all peoples and races, that Jesus Christ is His Son, that all men are brothers, and that man is of infinite worth as a child of God." *(Social Creed* 1956.)

"The church is the instrument of God's purposes. This is His church. It is ours only as stewards under His Lordship. The requirements for its membership and the nature of its mission are set by God. The House of God must be open to the whole family of God. If we discriminate against any persons, we deny the essential nature of the church as a fel-

lowship in Christ." (The message of the Dallas Conference on Human Relations, August, 1959.)

The failure of our church to live up to its own pronouncements is a fault that must be shared by every section of the Church. Our failure to achieve the aims of Christian brotherhood is grievous since Methodism is a world church. The problems of race relations must be approached in love lest the cause of Christ suffer at our hands. In the midst of the wide divergence of social customs and conscience affecting the complex issue of race relations, we must carry out the teachings of our Lord in order to attain the true nature of the church as a complete fellowship in Christ.

The decisions of the Supreme Court of the United States relative to segregation have made necessary far reaching and often difficult community readjustments throughout the nation. The period of stress and strain continues for many communities. On the whole, very considerable progress has been made.

We must have compassion and understanding for those whose basic social concepts, customs and traditions throughout the world may differ from those of our own. We call upon our people to go forward with all good faith with brotherliness and patience seeking in all these areas to find the mind of Christ.

It is our desire to accomplish the realization of Christian brotherhood and full participation by all in every aspect of the Church's life. We join other people of good will around the world in moving toward the day when all races shall share richly without discrimination or enforced segregation in the good things of life. Therefore, we resolutely go forward with the work begun with respect to race relations in the Church and in our world, following these principles of action:

Let us re-examine all our attitudes toward other persons in the light of the teaching of Jesus and God's demonstrated love for us.

Let us seek to create within our church, as within families, a climate of love and understanding, wherein freedom of expression and study are encouraged, especially in areas of disagreement and tension.

Let us endeavor to know each other better across dividing lines by working together toward the solution of common problems, such as housing,

education, employment, health, recreation and juvenile delinquency.

In this spirit we recommend:

1) That a co-operative study be made by the general boards of the church of our institutions—including local churches, colleges, universities, theological schools, publishing agencies, hospitals and homes—as to their admission and employment policies and practices, and availability of services. It is the responsibility of these institutions that their policies and practices be in accord with the teachings of Jesus.

2) That Methodists in their homes, in their work, in their churches and in their communities actively work to eliminate discrimination and enforced segregation on the basis of race, color or national origin, that as a church we pursue a program of education and action to bring about Christian practices with respect to housing, open occupancy, schools, opportunity of employment and community acceptance which, in the spirit of Christ, create a sense of belonging.

3) That as basic steps toward the removal of racial barriers in the organizational structure of the church are taken, consistent planning shall be undertaken by every jurisdiction and conference to implement the procedures duly authorized in Amendment IX of the Constitution of The Methodist Church. In realization of this goal, bishops, district superintendents, pastors and laymen are urged to use with greater Christian courage all available channels, including the local churches, to create a climate of understanding and acceptance of this responsibility.

4) That our pastors, upon whom rests the responsibility of receiving individuals into the church membership, discharge that responsibility without regard to race, color or national origin.

5) That Methodists at national and international meetings of the church make provision for equality of accommodations for all races without discrimination or segregation.

6) That the many racial and national groups which make up our Methodist world fellowship be afforded the opportunity without discrimination to enjoy full participation in all activities and on all levels of the Church.

Sit-in movement

We regret that many citizens of our country are denied basic human rights. The recent wave of sit-in demonstrations and picketing at lunch counters has reminded us of such denials.

We commend participating students for the dignified, non-violent manner in which they have conducted themselves. We further commend the good professional performance of police forces which have prevented chaos in those cities where the demonstrations have occurred. Should such demonstrations continue, we hope that they will be carried out in a similar manner. Demonstrations must be seen as a means of awakening community conscience and not as a goal in themselves. Economic sanctions of any kind should be viewed as a last resort when attempts at negotiation fail.

Students should be free to exercise their personal Christian responsibilities. Methodist institutions should not penalize students who do so.

All of us must recognize that the dimensions of social change are tremendous. We view the present action by students as a challenge to community responsibility—a challenge to accept Negroes in their respective communities on terms of dignity. *(Referred to Judicial Council for ruling on legality.)*

Race relations Sunday

Race relations Sunday shall be observed in every local church on the second Sunday in February each year. This shall be the occasion for reviewing the work of The Methodist Church in the founding and support of Negro schools. It shall also be an occasion for creating better relations among all races and particularly informing our people concerning the contributions and needs of Negro colleges. An offering shall be received for the benefit of Negro colleges related to the Board of Education, which may be a part of or in addition to such sums as may already be included in local church or Annual Conference budgets. Due recognition shall be given to the historic responsibility of the former Methodist Episcopal Church, South, for aid to The Christian Methodist Episcopal Church.

Church-state relationships

We state the obvious when we say that the relationships involving the church and state have grown more critical in recent years. Twilight zones have come into being as new problems of a complex society have emerged.

Nevertheless, the position of the world-wide Methodist Church is one of continued vitality as one of the free churches of Protestantism.

Our opposition to the use of public tax monies for any other than public schools in the United States is historic, traditional and unchanged. There are many areas in which that eternal vigilance which is the price of liberty must be our constant and ever renewed practice. (The administration of our divorce laws by civil courts must be free of any clerical influence. Marriage laws of all states should be so drawn as to give due consideration to that aspect of marriage which is a civil contract as well as that which is a sacred religious obligation.) Certain international relationships as well as many other domestic relationships are, and should continue to be, predicated upon the separateness of church and state guaranteed by our Constitution and embedded in our tradition. This is basic to democracy as we have developed and practiced it in the United States; and does not permit us to approve of diplomatic representation on the part of our government at the court of a political entity which claims both temporal and spiritual power over all of society.

Having thus restated some of the more obvious positions of our church

on some of the issues confronting us in this field, we also recognize that the twilight zone referred to above includes problems of educational scholarships, physical welfare and health, the need for a more nearly adequate teaching of basic moral and ethical concepts in a society where such values are becoming less easy to recognize.

Religion and the public schools
(1956 statement retained)

The Methodist Church is committed to the public school as the most effective means of providing common education for all our children. We hold that it is an institution essential to the preservation and development of our true democracy. But our public schools are hard pressed. Public tax funds, in increasing sums, are diverted to sectarian schools. Opponents of the public schools call the schools "Godless" while at the same time legal restrictions are placed upon the recognition of religion in the schools. It is time for the friends of the public schools to be alert to this situation and to be active in their support.

We desire to co-operate with educational leaders in achieving the highest functioning of the American public school system in terms of the intellectual and moral development of the pupils and the enrichment of the national life. We therefore call upon our people:

1) To acquaint themselves with the program and problems of the public school and to do all they can to encourage and strengthen the work of teachers and administrators, and

2) To present to our ablest youth the spiritual and public-service opportunities of public school teaching as a vocation.

We are unalterably opposed to the diversion of tax funds to the support of private and sectarian schools. In a short time this scattering process can destroy our American public school system and weaken the foundations of national unity.

We believe that religion has a rightful place in the public school program, and that it is possible for public school teachers, without violating the traditional American principle of separation of church and state, to teach moral principles and spiritual values. We hold that it is possible, within this same principle of separation of church and state, to integrate religious instruction with the regular curriculum—for example, teaching religious classics in courses in literature and in social studies showing the influence of religion upon our society. Such teaching would

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afford a background for further and more specific instruction on the part of home and church. The home and church must carry the chief responsibility for nurturing vital faith which motivates life, but the home and church must have the support of our public schools. Our society must discover the techniques within the principle of separation of church and state by which that support can be achieved.

Protestants and Other Americans United for the Separation of Church and State

Whereas, POAU with headquarters at 1633 Massachusetts Avenue, Northwest, Washington, D. C., has devoted itself during the past 12 years to the preservation of the historic American principle of separation of church and state, and to the principle of equality of Churches before the law, and;

Whereas, a number of Methodist conferences such as Virginia, Kansas, Baltimore, Central Pennsylvania and Peninsula have repeatedly endorsed and encouraged the program of POAU, as has the Southeastern Jurisdictional Conference at its last session at Lake Junaluska, N. C. and many other conferences;

And whereas, the General Conference of 1960 has been widely memorialized by annual conferences, district conferences, preachers meetings, local congregations and individuals to lend its support;

And whereas, the 1956 General Conference endorsed a resolution calling for a study of POAU by the Coordinating Council and a report by it to the 1960 session;

Therefore, be it resolved by the General Conference, in session at Denver, Colo., April 27-May 7, that we:

1) Commend the effort of POAU to preserve the principle of separation of church and state as presently expressed in the First Amendment to the Federal Constitution and in the constitutions and laws of most of the States;

2) In view of the wide experience and demonstrated success of POAU in challenging the diversion of government funds to sectarian purposes we recommend that citizens avail themselves of its services wherever there is knowledge of such diversion of funds.

3) That each Annual Conference under the guidance of the Committee on Church State relations in the Board of Christian Social Concerns study the church state situation in its own territory. To the extent that the Annual Conference finds the services of POAU relevant to its situation, we recommend that the Annual Conference call upon its people to give moral and financial support to POAU and/or its local affiliates.

Sunday drills for Guard

Whereas, National Guard and Reserve military units for the past few years increasingly have ordered drills on the weekends extending through Sundays, thus hindering the work of the church and making it difficult for large numbers of faithful laymen to participate actively in the work of their local churches, and

Whereas, ministers, laymen, and churches, as well as many persons in responsible stations of government, are deeply concerned that this practice be brought to an end,

Therefore, be it resolved that the General Conference petition the military authorities to eliminate Sunday drills for National Guard and military reserve units.

Religious discrimination

Whereas, there have been recent outbreaks of Anti-Semitism in the United States and abroad; which have involved vandalism as well as verbal and printed expressions of hate, and

Whereas, there are recurrent persecutions of Protestants in some parts of the world and there has been interference with their practice of religion in freedom.

Whereas, recent months have seen a revival of the circulation of the spurious so-called "Knights of Columbus Oath," therefore

Be it resolved that as Methodists we express our Christian concern about sectarian and anti-religious bitterness, violence, hate and such evils. We oppose any form of religious persecution and urge cooperation in extending aid to victims of vandalism and/or persecution. We should develop constructive, positive programs to counteract hate and to develop community attitudes which prevent discrimination against any religious group.

Capital punishment

The Social Creed of The Methodist Church declares, "We stand for the application of the redemptive principle to the treatment of offenders against the law, to reform of penal and correctional methods and to criminal court procedure. For this reason we deplore the use of capital punishment." We urge all Methodists to extend their influence toward the termination of capital punishment.

Appropriate punishment is a justifiable and necessary, and can be a beneficial, aspect of human relations. We believe that the death penalty is neither a morally justifiable nor socially effective form of punishment.

The reasons commonly given for the infliction of any type of punishment fall within three objectives: 1) retributive justice, 2) deterrence, 3) correction and remedial action. Capital punishment must be examined in the light of each.

Retributive justice. It is the Christian faith that every person, whether good or evil, is beloved by God and should be treated with a respect for personality which embodies both love and justice. The Christian gospel expressly forbids the treatment of another human being on the basis of "an eye for an eye and a tooth for a tooth." (Matt. 5:38). To define justice as retribution or retaliation is a sub-Christian concept. Even the most enlightened secular penology puts the emphasis on the reformation and rehabilitation of offenders, and not upon retaliation.

In affixing any other form of penalty, an error of judgment is in a measure retrievable. This is not true of capital punishment, in which there is always a possibility that an innocent person may be put to death. Well attested instances indicate that this has occurred.

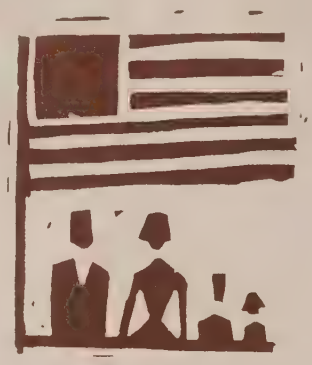
Another factor which diminishes the possibility of its being an instrument of justice is the frequency with which the death penalty is evaded by those having wealth and influence, while it falls disproportionately upon the poor, the friendless, and those of minority races.

Deterrence. Capital punishment is most often supported on the ground of its being a deterrent to homicide and other serious crimes. Repeated statistical studies have shown that this assumption is without foundation. In the nine states of the U.S.A. which have abolished capital punishment, the homicide rate is similar to or lower than the rate in the states which retain it. The most effective deterrent is not the severity, but the swiftness and certainty of punishment, and reluctance to impose the death penalty where it has legal status has often led to long delays and to unmerited acquitals.

Increased knowledge of the psychological and social causes of crime tends to discredit the belief that fear of the death penalty is a deterrent. Homicide and other serious offenses are usually committed by emotionally unstable or socially maladjusted persons in whom powerful emotions outweigh any conscious thought of penalty.

Correction and remedial action. Punishment, when meted out with justice and with concern for the welfare of the offender as well as for the protection of society, can be an instrument of discipline, reform and rehabilitation. It is obvious that this possibility is removed by the death penalty.

A Christian view of punishment must look beyond correction to redemption. It is our Christian faith that redemption by the grace of God is open to every repentant sinner, and that it is the duty of every Christian to bring to others by every available



means the challenge and opportunity of a new and better life. Whatever may lie beyond earthly existence, to curtail life here by human edict is to cut off this possibility. We believe that under these circumstances only God has the right to terminate life.

Freedom of conscience

We express high appreciation of the courage of those men who in our historic tradition have stood, and do stand, for freedom of speech and conscience; and who even prefer to follow conscience at the expense of personal physical freedom.

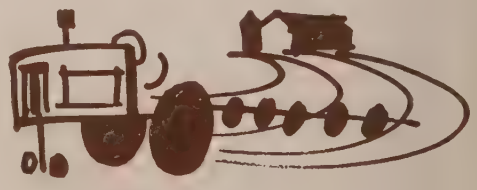
We make no effort to evaluate the legal procedures of the state of New Hampshire in the case of Dr. Willard Uphaus, a Methodist Christian brother of that state, but we commend that matter to the continuing attention of our Board of Social and Economic Relations (or its successor) for their consideration relative to these basic concepts of freedom.

Freedom of the pulpit

Many bishops, district superintendents, ministers, official boards and laymen consistently have supported pastors in local churches whose loyal adherence to official Methodist positions or whose conscientious interpretation of the Gospel, where the Church has taken no official position on controversial issues has subjected them to various pressures. We commend these churchmen for their courage and insight and express the hope that they and others will help to maintain Methodism's historic emphasis on freedom of the pulpit. We call the attention of the laity to the responsibility of our bishops, district superintendents, and other connectional leaders to support our ministers in their responsible exercise of a free pulpit and their adherence to the official positions of The Methodist Church.

Agricultural surpluses

In the words of our bishops, "it does not take an expert to see that the relentless spread of inflation moves like a blighting shadow over the economic welfare of the world . . ." "Unless inflation is checked we face disaster," as have many nations of our world. We do therefore call upon all parties in business, labor, agriculture and government to join in an inclusive all-out effort to deal with this imminent threat. Wages, prices and profits, as well as, governmental fiscal policies are factors which must be surveyed and har-



monized in the light of the Gospel if our religious concern for human life at every point is realized.

Among the most notable in the segments of our economy, which are already suffering from this threat are those engaged in agriculture and those who must depend upon savings to finance their existence.

Many segments of agriculture are faced with a constantly descending price level, a lowering gross income and at the same time an ascending cost of things required in production. This trend is forcing the farmer out of farming. The Church is concerned both about this loss of economic security of farmers and the reduction

in the moral fiber, which heretofore has been one of the contributions which rural America has made to our economic, social and religious structure.

While American agriculture is staggering under surpluses, many of our people and millions in other lands are suffering from hunger. Our religious concern extends into the field of solving these problems.

We call upon the leaders of the church to seek out government leaders and in cooperation with them solve the question of the hunger of the world and America's surpluses.

For, as the Episcopal Address says, "But through all the changes in our economic life, the same unvarying demand of God persists; that any economic order be made to serve the economic needs and rights of men, and that men not be made subservient to the impersonal forces of an economic system. Persons must count for more than economic gain."

Other Statements on Social Concerns

Attacks upon churches and churchmen

We express concern during the past quadrennium that there have been individuals and organizations endeavoring to silence the voice of the church and the voices of individual churchmen who strive to bring Christian ideals to bear upon controversial social, economic and political issues.

We strongly approve of the following statement from the 1960 Episcopal Address, "We register vigorous protest against viciously false statements that have been made, and are being made, concerning prominent Protestant churchmen—men of unimpeachable character, patriotism, and loyalty to Christ. These assaults are also being made upon the World Council of Churches, the National Council of Churches and other agencies of cooperation among Protestant and Orthodox churches. It is even more regrettable that, at a time when there was never greater need to emphasize the essential unity of the Christian Church, some of these baseless charges emanate from individuals and groups who bear the name of Christ. We commend the officials of the Air Force for the prompt apology given to the National Council of the Churches of Christ in the U.S.A. for the incredible blunder of allowing some of these slanderous charges to be included in a training manual. This incident is but another indication of the subtle and alarming growth of a procedure by which an American citizen whose name has been brought into question by irresponsible, and, at times, malicious rumor, must prove himself innocent of disloyalty and subversion—and that before an agency of the government which has no judicial authority and whose methods of prosecution are devoid of the safeguards which are constitutionally guaranteed to the individual citizen. This is a frightening reversal of an inalienable heritage, dear to every American. The preservation of this inherent freedom is worthy of the most dedicated and determined effort of all our citizens, churchmen and nonchurchmen alike."

We regret that any Methodist contribute either money or leadership to such organizations as Circuit Riders, incorporated which utilize the "guilt by association" and "fellow-traveler" approaches as they stir up unjustified suspicion and develop unfounded fears. We direct attention to our general rule concerning "uncharitable or unprofitable conversation, particularly speaking evil of magistrates and ministers."

We call upon any organization which has charges or accusations to make against and Methodist to make them through our church courts may judge the truth or falsity of the accusation.

Participation in National and World Councils of Churches

Whereas, a number of memorials have raised questions and offered suggestions concerning our participation in the National Council of Churches and the World Council of Churches, and

Whereas, the section of the Episcopal Address entitled "The Methodist Church and the Ecumenical Movement" sets forth in terms both clear and courageous the basis for our participation in these councils, now, therefore,

Be it resolved, that we affirm the position of The Methodist Church and its relationship to the National and World Councils of Churches as outlined in Paragraphs 1596 and 1597 of the *Discipline*, and reiterated

in the Episcopal Address. In particular, we call attention to the following statements because of the clarity and forthrightness with which they call for a fresh evaluation of and wholehearted participation in the Ecumenical Movement, "the great new fact of our era":

". . . it is our conviction that the deepest loyalties to the church can be maintained only on the basis of a conception of its nature which is true to the New Testament and responsive to the needs of mankind."

". . . we are quite certain that our basic commitment to the Church universal is not incompatible with an enthusiastic loyalty to our own denomination."

"It is inevitable that tensions will arise within the various councils of churches even as they do within the respective denominations. Reports and proposed programs may often be publicized which do not express the views of all the members of the constituent churches or which, in other instances, may offend the views of conscientious minorities in some of the member churches."

"In connection with the problems which have arisen from these circumstances, two practical observations are in order. First, all diligence must be taken to assure full representation of The Methodist Church at all significant meetings of study conferences and policy making committees, as well as executive sessions of the various councils to which we belong. Second, no committee or conference meeting under the auspices of any council of churches should attempt to speak either to or for the churches in a fashion that exceeds the limits of its representative capacity or its original authorization. At all levels of council operation there is need for fuller lay participation."

"Even at the risk of being mistaken in some of its judgments the church will not cease to seek for the mind of Christ as this can be related to current problems and to declare its conviction on matters of human concern in the light of the Gospel."

"In this connection we register vigorous protest against viciously false statements that have been made, and are being made, concerning prominent Protestant churchmen—men of unimpeachable character, patriotism and loyalty to Christ. These assaults are also being made against the World Council of Churches, the National Council of Churches and other agencies of cooperation among Protestant and Orthodox Churches. It is even more regrettable that, at a time when there was never greater need to emphasize the essential unity of the Christian Church, some of these baseless charges emanate from individuals and groups who bear the name of Christ."

"The temper and scope of this criticism makes it plain to us that we greatly need a more thorough program of education in our churches about the origin, nature and purpose of these agencies of Christian cooperation."

Speaking of the erection of new buildings for both the National Council of Churches and the World Council of Churches the report continues:

"We do not regard these developments as a step toward the bureaucratic centralization of ecclesiastical power, for we have always been clear that neither the National Council of Churches of Christ in the United States nor the World Council of Churches is a "super-church." . . . We believe the true center of the Holy Spirit's activity is in the lives of individuals and congregations, small and large, where problems of living together may be resolved in the atmosphere of Christian community."

"With an even deeper sense of conviction than we felt at that time, we reaffirm the faith and hope expressed in the Episcopal Address of 12 years ago: "The churches must become the Church. We must move from the exploration of possibilities of union to the creation of the spirit and structure of union. We believe, union must be achieved. We believe our laity and our clergy desire union. We believe our Lord is calling upon us to unite!"

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The presentation of an Episcopal Address on the opening day of the General Conference has been the custom for nearly a century and a half. It is a review of the life and thought of the Church and its responsibility in contemporaneous life. The Address is written by a bishop whom his colleagues choose by ballot. The contents are carefully and critically reviewed by the entire Council of Bishops. To it the names of all the bishops are affixed.

Bishop William C. Martin of the Dallas-Fort Worth Area delivered the Episcopal Address on April 27, 1960.

The following are excerpts from that address dealing specifically with areas of social action.

Complete copies of the Episcopal Address are available in booklet form from The Cokesbury Book stores for 25 cents each.

The Episcopal Address

Council of Bishops of The Methodist Church 1960

To serve the present age

As the chosen representatives of almost 11 million church members in more than 40 countries of the world, you have come together to give an account of our church's stewardship of the Gospel, to consider the grave issues that confront her in these days of great decisions and to shape the plans and policies which will guide her in the forthcoming quadrennium and beyond. We are confident that in fulfilling this mission you will do all your work in the spirit of earnest prayer and faithful obedience, ever open to the governance of God's Holy Spirit and eager to do His will.

Let none mistake the fact that we are here as the General Conference of a world church. Our actions here will be based upon the consideration of the life of the Church as it is found in Asia, Africa, Latin America, North America, Europe and the islands of the sea. All that we shall say has this world-view as background. Our Central Conferences, which have grown out of the missionary enterprise of our church, are integral parts of one church with every right and dignity inherent in our Methodist fellowship. We rely upon the Jurisdictional and Central Conferences as they will meet in their quadrennial sessions to take their full share of responsibility, dealing in context with their varied regional and national problems.

A General Conference is, in one sense, a routine episode in Methodist polity and practice. In another, and more profound sense, this conference is the latest in a long succession of church assemblies, through which Christians have sought the mind of Christ in the turning-points of history. It is set apart from its predecessors by new and startling developments in the world situation to which we must seek and find new and appropriate responses. You are confronted with old issues newly complicated by basic shifts in world affairs, by great social, political and economic revolutions, by unprecedented dangers and opportunities. The radical nature of the transformation we are witnessing is dramatically symbolized by the fact that during the decade and a half since Hiroshima, mankind has been compelled to revise its concept of death as an imminent dimension in personal experience and to recognize it as an ever-present threat to the species itself. The fate of the human family hangs more literally in the balance than ever before and the Church's destiny is inseparably bound up with this struggle.

Atomic power and international affairs

Because of the technology which is our pride, this General Conference convenes under the most ominous

circumstances in the long history of the Church. For the human race has within its hands for the first time the power of its own annihilation. In a sense, the tool has become the enemy of its maker. The nuclear power that might be our weal has become a weapon. The same technology which has shortened the distances has produced the intercontinental missile. Man has dominated the forces of nature, conquered the seas and the air, organized his commerce and combatted disease. Yet, the lord of the earth cannot enjoy his conquest, but for fear of his life must hide underground, haunted by anxieties and the companion of uncertainties. The evils implicit in applied science are compounded by the residue of problems growing out of World War II and an armament race which, unless terminated early, can have but one result.

We commend the international situation to the thoughtful, prayerful concern of the Church and urge that the General Conference take the leadership in mobilizing Christian opinion within our connection in behalf of mutual disarmament, the prohibition of nuclear testing and the peaceful use of atomic energy.

Attacks on the churches

Here we must observe that there are persons who insist that neither the church nor any of its agencies should every speak on controversial issues in the fields of social, economic or political policy and action. To this it must be said firmly that the whole history and practice of The Methodist Church stands against this interpretation of its role and responsibility in the world. Even at the risk of being mistaken in some of its judgments the Church will not cease to seek for the mind of Christ as this can be related to current problems and to declare its conviction on matters of human concern in the light of the Gospel. When the Christian Church ceases to be the awakened conscience of the nation, both that nation and the Church suffer alike the inevitable penalties assigned to each. The Church's gravest peril never has been abuse and persecution but, instead, complacency with the standing order and easy conformity to it. The words of Jesus are as pertinent today as when He spoke them, "Woe unto you when all men speak well of you for so did their fathers of the false prophets."

In this connection, we register vigorous protest against viciously false statements that have been made, and are being made, concerning prominent Protestant churchmen—men of unimpeachable character, patriotism and loyalty to Christ. These assaults are also being made upon the World Council of Churches, the National Council of Churches and other agencies of cooperation among Protestant and Orthodox churches. It is even more regrettable

that, at a time when there was never greater need to emphasize the essential unity of the Christian Church, some of these baseless charges emanate from individuals and groups who bear the name of Christ. We commend the officials of the Air Force for the prompt apology given to the National Council of the Churches of Christ in the U.S.A. for the incredible blunder of allowing some of these slanderous charges to be included in a training manual. This incident is but another indication of the subtle and alarming growth of a procedure by which an American citizen whose name has been brought into question by irresponsible, and, at times, malicious rumor, must prove himself innocent of disloyalty and subversion—and that before an agency of the government which has no judicial authority and whose methods of prosecution are devoid of the safeguards which are constitutionally guaranteed to the individual citizen. This is a frightening reversal of an inalienable heritage, dear to every American. The preservation of this inherent freedom is worthy of the most dedicated and determined effort of all our citizens, churchmen and non-churchmen alike.

We are aware that some of our own people have been vulnerable to these attacks upon the councils of churches. The temper and scope of this criticism makes plain to us that we greatly need a more thorough program of education in our churches about the origin, nature and purpose of these agencies of Christian cooperation. We can no longer take for granted that our people understand this. We must find ways and means to help them see that the councils are not autonomous bodies acting independently, or in an authoritarian fashion, but simply the churches themselves working together through their own accredited representatives.

The Church and the industrial order

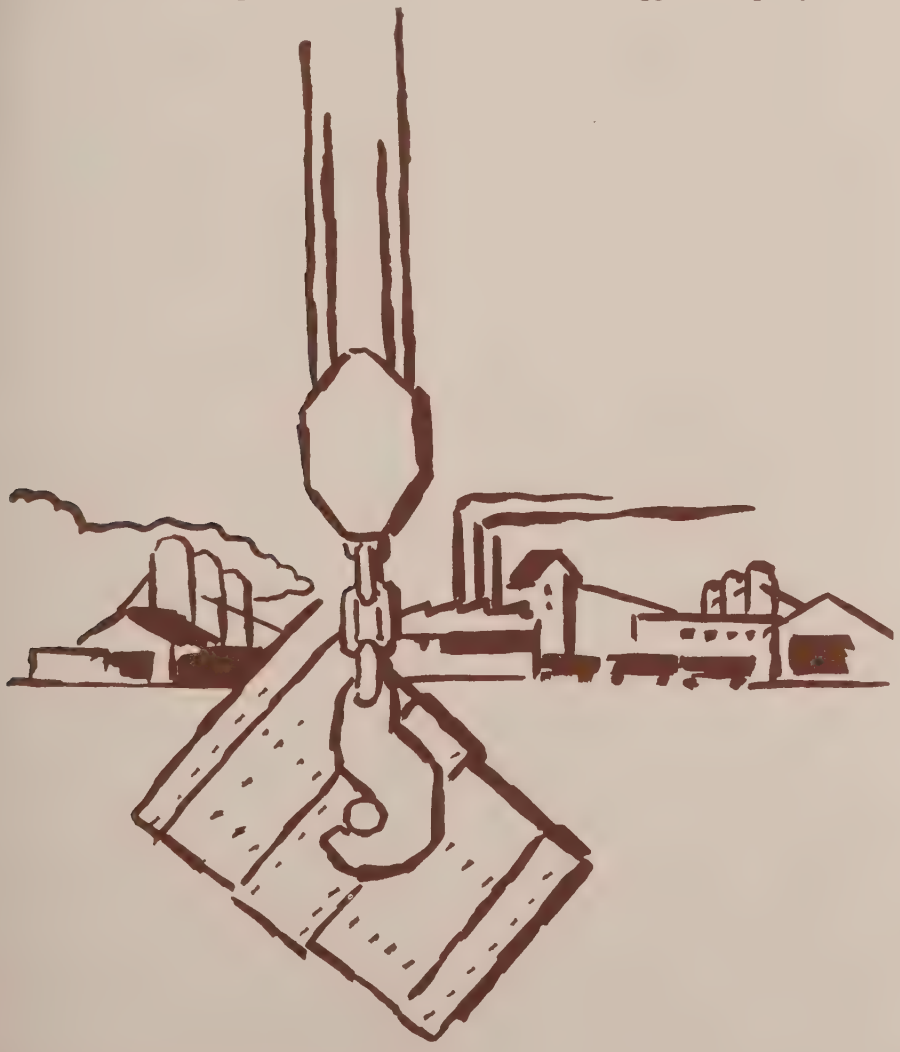
The search for a just and humane order in the business and industrial community goes on without intermission in the modern world. New problems arise in the place of every old problem solved. New patterns of economic tension and conflict challenge and plague our way. But through all the changes in our economic life, the same unvarying demand of God persists: that any economic order be made to serve the economic needs and rights of men, and that men not be made subservient to the impersonal forces of an economic system. Persons must count for more than economic gain.

Methodists have accepted the role of active leadership in the field of social and economic relations, guided by our Wesleyan traditions and the Methodist Social Creed. Our faith

in the sovereignty of God, in man's economic life as elsewhere, impels us to seek his Kingdom and its righteousness in the factory and market place, in the industrial and financial patterns of our national and international life.

But a church with a creditable record like ours can neither rest on it nor improve it by repeating the old slogans and re-printing the old resolutions. Economic patterns are forever in process of change. Not all —indeed few—of us are economic specialists, fully cognizant of the bewildering maze of economic development in a dynamic industrial order. We gain no valid authority or influence when we pretend to technical wisdom which we do not possess and interfere in situations in which we cannot profess expert competence. This much is true in the complaints of those who insist that "the church should stick to religion." However, if we are content to "stick to religion" must our preachers then be dumb before the business executive and the labor leader, the banker and the merchant, the advertiser and the salesman, the foreman and the worker? Of course not! As Christians we have a message to all men concerning their economic life which is based on religion, a valid word from competent "specialists" in religion to men and women struggling for social justice and economic rights and values. We must make it clear, therefore, that we speak in these matters by the authority of our church and of the Gospel, and not from any assumed role of amateur economists.

Because our authority is from the Church, our message dare not be partisan or prompted by pity, rage or a doctrinnaire theory. We speak for justice and for human welfare —and we must realize that, in the economic struggle, no party is always completely right nor absolutely wrong. Nor should we forget that the prejudices of the pious are no better guides than those of the unbaptized. Let us speak against undue concentration of economic power in any quarter: management, labor or government. We must speak for the widest opportunity for individual and small group initiative and for responsibility in the economic processes that affect men's lives. In doing this, we are indeed "sticking to religion"—to that religion which demands that "justice flow like a river and righteousness like an unfailing stream."



We must also affirm that the larger interest of the general welfare should control the competing interests of all parties in the industrial order. Beyond the rights and demands of efficiency, of profit, of fair wages and just prices is the law of love—to God and to neighbor. We must make plain that on *this* law hang all the laws of any and every economic system. Here, too, we shall be "sticking to religion"—a religion that affects every dimension of industrial life and work.

In the third place, our message must point out that our nation's economy is an integral force in our relation with other nations and that the economic well-being of the family of nations is a constituent value of every consideration of economic policy from the smallest factory and farm to the largest international cartel. No nation is an island, whole and self-sufficient. The ethical principles that guide our international policy must govern our national economy as well.

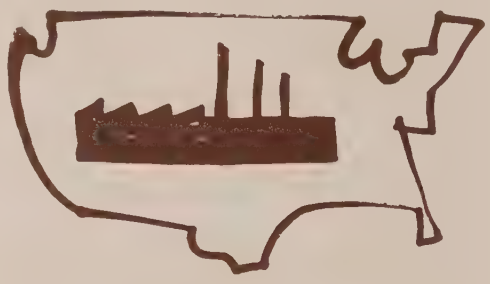
In the fourth place, we must speak against economic immorality and irresponsibility as clearly and as firmly as we do against vice and crime in any other area of life. Corruption in business, the exploitation of the consumer, the irresponsible use of economic power, by management or labor, or by management *and* labor, is never an affair of the business community alone. It always affects the whole order of justice

which is the very foundation upon which our nation is built.

In the fifth place, we must speak for the optimum recognition and development of individual persons and therefore against all irrational discrimination in matters of age, sex, race or creed. We can, without any pretense to economic infallibility, demand that our economic system find ways and means for decent safeguards against needless or imposed insecurity of persons dependent on that system, especially our senior citizens, the handicapped and the disabled.

In the sixth place, it does not take an expert to see that the relentless spread of inflation moves like a blighting shadow over the economic welfare of the world. All of us know that unless inflation is checked, we face disaster. We must, therefore, in accordance with the principles we have affirmed, call upon all the responsible parties in business, labor and government to join in a resolute effort to deal with inflation as one of the most urgent and imminent threats that face us. No piecemeal solution will do. One must be found that comprehends the various factors of wages, prices and profits on the one hand, and sound governmental fiscal policies on the other. In all of these areas, we are still "sticking to religion" but in so doing, we are proclaiming the paramount truth that good religion has a concern for human life at every point.

We must, therefore, do more than preach the Gospel of economic justice and industrial peace. We must become instruments of the reconciliation we proclaim. This means personal acquaintance with and involvement in the processes of discussion and decision whereby policies are formed and crises met in the business community—not as self-styled "experts" but as "catalysts,"—as Christian witnesses to God's demands and promises. Our ministers and laymen must learn how to help create the proper atmosphere for the study and appraisal of economic and social issues by the persons concerned. We take this occasion to commend our Board of Social and Economic Relations for its initiative in sponsoring conferences on "human relations in business and industry" and to express the



hope that more and more of our people may be involved in such experiences and their practical consequences. We expect this General Conference to follow in the train of all its predecessors in placing our Church in the very forefront of Christian social action in a time when this will, in a very special way, prompt us all "to serve this present age, our calling to fulfill."

The Church and race

The official position of The Methodist Church in the question of race relations is clear and has been repeatedly affirmed. We may summarize it by citing a passage from the Episcopal Address of 1952 and another from a resolution of the General Conference of 1956: "To discriminate against a person solely on the basis of his race is both unfair and un-Christian." "There must be no place in The Methodist Church for racial discrimination or enforced segregation." The Council of Bishops endorses every part of these two statements and we believe that the vast majority of responsible leaders in the church concur with us. Our problem is not a new pronouncement but to bring our actions into line with our professions.

Our failure this far to achieve the aims of Christian brotherhood is a fault that must be shared by every section of the church. It is worth noting that in many places where racial tensions are acute, the prophetic courage and forthrightness of preachers and laymen have all too often been muted; though not without many notable and at least a few heroic exceptions. In other places where there is less actual conflict, we have heard the voice of the unrisking prophet in full cry against his beleaguered brethren. We would commend and support all those who have spoken and acted in the name of Christ and of The Methodist Church in the face of danger and to their own personal cost.

The end of racial strife and discrimination in the world and in the Church has not been reached. In some sections of our Church the evils of racial discrimination and segregation have been significantly reduced. Yet there remains a wide divergence of social customs and conscience in the complex issue of race relations. No part of this problem will solve itself automatically. Much as we might like it, we cannot settle this matter forthwith by fiat. One thing, however, is sure. The pattern of the relations between the races, based upon any theory of superiority-inferiority, has been shattered beyond reassertion both in secular life and in the Church. Either we go forward together as equals to implement our mutual respect and true community or we move apart, in strife, to stultify our Christian profession. This latter alternative is a very real one, as we must know. In a church like ours, it is unthinkable and therefore not a rational choice at all.

Moreover, there are welcome signs that the dawn of real brotherhood may be nearer than some of us had thought. The walls of massive resistance and nullification are crumbling faster than some attackers or defenders know. It would encourage many of us if we knew more about some of these situations where prophetic insight and courage have challenged the giants of prejudice and vengeance and have won. These victories, far too scattered as they are, ought nevertheless to fortify the hearts and wills of dedicated Christians still

struggling with a distorted inheritance that cries out for redress.

At the same time we are apt to forget, in the midst of our concern for a more adequate solution of the race problem in our Church, that the reality that creates this problem is actually one of our most important assets in it. We already *are* an inclusive Church. We intend to remain one. We have come to the time when we must confidently declare to ourselves and to the world that the interracial character at The Methodist Church is one of our greatest sources of strength and opportunity. It may—and it does!—create problems, but in itself it is a great blessing for which we thank God, and an advantage which we must develop to its fullest in this new age. Now that the race question has become explosive in every part of the world, our ministry of Christian reconciliation is effectual only as we ourselves are reconciled to God and to each other so that men of every race and nation may see and know that the Methodist people are one with other Christians in the Body of Christ. The differences between the various parts and sections of our Church are to the whole Church as the different parts of the body are to the whole. We must ever be mindful of Paul's great metaphor as we seek to find and follow God's will for us and through us.

The public school

The Methodist Church has long been a firm advocate of free public education as vital to the welfare of the American people. Such education has been tested by experience and justified by its contribution to society. And yet, just because it is established and taken for granted, it is also vulnerable not only to attacks from its critics but also to neglect from its supporters. There are always those who would like to control public education for the purposes of their special propaganda and there are those who put unreasonable demands and expectations upon the schools and their faculties which distract and often weaken their main business. We appeal, therefore, to our Methodist people to give all possible aid and encouragement to our public educators in their efforts to cope with a tremendous challenge and to maintain

and improve the services of our schools to the ends of good education, enlightened patriotism and responsible citizenship.

We have never looked with favor upon parochial schools, designed primarily to serve denominational interests and to foster institutional control of the educational process. The values of democratic citizenship can be more fully realized by public education, continuing the pattern established by our founding fathers, and by our participation in that process.

The effort to breach the wall of separation between church and state by the diversion of tax funds for sectarian schools continues unabated. Instances of this effort and its partial success are constantly being reported. We must exercise constant vigilance in order to prevent the gradual, unthinking acceptance by many of our citizens of an alteration in our system which would undermine its essential principles and destroy one of the pillars of our nation's unity and strength.

At the same time, we hold firmly to the long-held conviction that the separation of church and state does not require the exclusion of religion as an essential ingredient in learning and life. The school cannot assume the responsibilities that rightly belong to the home, the church and synagogue for the religious and moral education of children and youth but, by the same token, it ought not to counteract these primary influences by a conscious disavowal of interest in the subject. There is an urgent need for educators and churchmen to explore this problem and to work out more adequate ways and means to afford our children a knowledge and appreciation of the place of religion in our American heritage and in contemporary life.

The public school system, in many parts of the nation, is facing new and baffling problems, under the pressures of rapidly changing social patterns, population growth and alterations of the intellectual and moral climate in the world. The public school is one of our main bastions of freedom, democracy and patriotism. To rise to the new occasions in world history, the schools must themselves be free, democratic and loyal. The Supreme Court has interpreted the Constitution to mean that coercive segregation in the schools is contrary to the principles of democracy. We support that judgment, as law-abiding citizens and as firm believers in the basic American principles of freedom, equality and fraternity. In this connection, we call our people to a vital concern for and solemn dedication to the interwoven causes of law and order, peaceful change, mutual consideration and Christian love.

Family planning

Our Lord, who took little children up in His arms and blessed them, has taught us that every child has a God-given capacity for growth, "in wisdom and stature and in favor with God and man." If we are to nurture this capacity, we must also insist that there is a commensurate parental responsibility in bringing children into the world. Unless we are to agree with Malthus' grim principles of population control by ruthless nature, we must accept the responsibility of rational intervention in the natural process by scientifically approved methods of birth control. In an exploding world population an untold multitude of children will be denied their right to fulfill God's design for their living; because of man-made limitations, their fate—closely linked with our own!—will be hunger and disease, discontent and disorder. Despite all our efforts

at foreign aid since World War II, we are told that "there are more ill-fed people in the world today than when the program began." More than half the hundred million babies born last year will not have enough to eat this year, and the spiral still goes upwards. Is there any conceivably practical solution other than scientific birth control? We respect the right of the Roman Catholic Church to maintain its traditional position in this matter, but we must deny its right to make that position a mandatory interpretation of Christian ethics or the ground for thwarting the majority will toward a more enlightened approach to an overwhelming challenge.

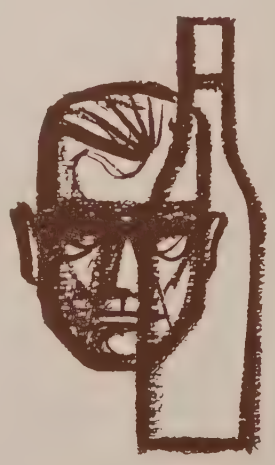
Alcohol problems

Methodism, everlastingly, has fought against the traffic in beverage alcohol, regarding it as a beast tearing at the vitals of society. The struggle goes on, not as a matter of expediency but of national survival. The bare facts are appalling and must not be minimized: more than five million alcoholics now, with the number increasing sharply every year; 40 thousand annual traffic fatalities of which at least one-third are caused by drinking drivers; an unholy alliance between liquor and all forms of vice and crime; countless broken homes and children abused by drinking parents; some $11 billion diverted each year from the channels of legitimate trade; an expenditure of more than $400 million annually in alluring and deceptive advertising by hired specialists in the art of hidden persuasion; militant opposition by an ever-active legislative lobby against every effort to curtail or control this rampant wickedness.

The liquor industry seeks to operate under the protection of civil law on the specious grounds that it is a legitimate business and that its tax revenues are necessary to support the government. Actually, it is nothing but an economic and moral parasite, consuming manpower, dissipating enormous quantities of food grains in a hungry world, and dispensing poison to the bodies and souls of men. Its billions produce nothing of positive value, its tax revenue is only a sop in return for waste, and for every tax dollar from liquor five must be spent in the futile effort to salvage the wreckage it causes, in law enforcement which it undermines and in caring for its victims.

Even among Protestants, with our traditional emphasis upon sobriety, social drinking appears to be on an upward trend. This insidious endeavor to cover the vice of drinking with a cloak of respectability demands an honest search for scientific truth and for the mind of Christ on this relentless problem. Believing that these two sources agree in this matter, Methodists have taken their stand for total abstinence. Nor do we stand alone. Indeed, there are other bodies of Christians that surpass us in their zeal for sobriety. It is time we matched them.

We record our gratitude for the vigilance and unceasing activity of the Board of Temperance. Let nothing inhibit its unceasing battle against alcohol and its unfaltering efforts to reclaim and rehabilitate the alcoholics. With so effective an agency as Alcoholics Anonymous reaching only one out of 35 of these victims in America, it is easy to see that the Church's mission in this field must be greatly expanded. This must include competent education about alcohol, based upon continuing scientific research and social studies, begun in the home and continued throughout the curriculum of church and school. A capably written book, *A Study of Alcohol and Christian Responsibility*, will be the church-wide Mission Study book for 1961 and has been approved as a leadership training text by the Board of Education. This study has our hearty endorsement. The circle of dedicated resistance of those pledged to total abstinence should be enlarged through the regular observance of Commitment Day and reinforced by constant encouragement and study.



But our responsibility is not discharged by these efforts at salvaging and prevention. They are necessary but not enough. To achieve a more realistic break through in our labors in this field we must discover legal means through political action to establish more effective social controls of the liquor industry.

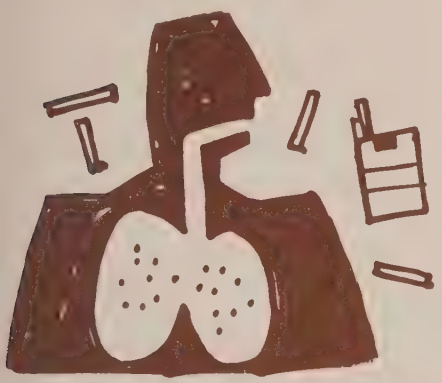
Liquor control measures have been characterized by inadequate legislation, and often poor and corrupt administration of existing law. We urge that study and consideration should be given to a review of the functions of state liquor control boards. Such boards should become agencies to promote not only efficient tax and licensing procedures but also socially constructive attitudes toward alcoholic beverages.

We must recognize that we confront an enemy that knows no pity, an entrenched evil that in its lust for profit has never yielded an inch except it has been driven back by an outraged and determined citizenship. It is folly to trust the blandishments of the liquor industry about moderation or self-control. The time has come when the clamor of the minority insisting upon their assumed right to buy and consume beverage alcohol when and where they please must be vigorously resisted by a majority who demand *their* right to a degree of safety on the highways,

to freedom from the hidden tax burden caused by liquor and to protection from liquor-induced crime. It is unworthy of us to believe that the liquor traffic is so powerful that its death-hold cannot be broken. A return to crusading spirit in Methodist pulpits and among Methodist laymen could be a decisive factor in the effective restraint of this unmitigated evil.

The use of tobacco

On another front, evidence continues to mount, from prolonged and precise research, that there is a direct relation between the use of tobacco and the incidence of certain



deadly diseases. We would be recreant to our trust if we did not reiterate, with increasing concern, the warnings against the use of tobacco given in the last Episcopal Address and in the resolutions adopted by the last General Conference. It seems to us clearly inconsistent with the fullest degree of Christian freedom for one who regards the human body as a temple of the Holy Spirit to be in bondage to any enslaving habit, any conspicuous waste or any form of self-indulgence. This in our view is the reason for the pledge to refrain from the use of tobacco which is required before a license to preach can be granted in The Methodist Church and must be renewed by each probationer in an Annual Conference.

We are deeply convinced that Methodism with its doctrinal emphasis upon a constant aspiration toward the perfect life and with its traditional ideal of disciplined and joyous living has a distinctive contribution to make to the thought and practice of contemporary Christianity. May God give us grace and courage to fulfill this mission!

This is our witness

Christ is Risen! This is our grand affirmation. This central truth is the source of our hope. Out of it comes the Good News we are commissioned to proclaim to all the world. The God of peace who brought again from the dead our Lord Jesus is able to give new Pentecosts of power to the people whom Christ came to redeem. Christ is Alive! The glad, triumphant, songs of Easter are still echoing in our minds and hearts. In spite of all the foes that beset Him, unto Him every knee shall bow and He shall reign forever and ever. The time and manner of the consummation of His Kingdom we cannot know. If it be that His Church must again advance through a period of special trial and testing, comparable to some that have gone before, God will give to the faithful, strength and courage to endure. This is not the first time His people have been called to bear their witness in a time of swift change and unprecedented turmoil. Our love of ease and softness must not beguile us into pleading exemption from the suffering and sacrifices of those who have preceded us in this warfare. When the armies of the Lord are embattled, what Christian would pray to be safe! In this day when new ideas, new discoveries, new revelations, sweep across the world with lightning speed, who can say what new outbursts of grace and power God may be preparing to release. We *do* know that our share in the evangelization of the world must be accomplished in *this* generation. Ours is the message; His is the victory. Ours is the responsibility to tell the Story, through word and life; His is the promise that so long as heaven and earth remain, this Word of His shall not pass away. And this must ever be the heart of our faith and of our proclamation to the world: Christ is Risen. He is Risen indeed!

If you have found this issue of *Contact* useful perhaps you would like to become a regular reader.

Contact is issued twice monthly, on a two day deadline, from Washington, D. C.

Its pages contain short deadline news on fast breaking national and international issues, plus depth reporting and analysis from a Christian perspective.

It is published by the General Board of Christian Social Concerns of The Methodist Church

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Planning group set for Wire Tract development

With highest commendation to the Board of Temperance for its vision in purchasing the Washington, D. C. "Wire Tract," the Methodist General Conference voted to accept title to the property and established a charitable corporation to plan for its development.

The property has been held by the Board of Temperance since August, 1957 "with the over-all interests of The Methodist Church in mind."

The original purchase was 19½ acres for a price of $1,500,000. Subsequently one and two-tenths acres were sold to The Presbyterian Church, that denomination to complete holdings necessary for a $30,000,000 center planned just south of the Methodist property.

The "Wire Tract" is now approximately 18 acres of land located in northwest Washington, D. C., one of the finest sections of the city, and is the only undeveloped tract of comparable size in the nation's capital.

It is bordered on the north by Methodism's American University and its new School of International Service, on the west by Metropolitan Methodist church, on the east by Massachusetts avenue (the avenue of embassies) and on the south by the new Presbyterian development. Wesley Seminary is just a block away, across the American University campus.

Soon after it purchased the property, the Board of Temperance (now Division of Temperance and General Welfare) began negotiations to offer title to the General Conference

for the further development of a Methodist center in Washington.

As it takes over, the General Conference will compensate the board at the original purchase price plus interest and carrying charges. The property has increased in value substantially since 1957.

The board of directors of the new corporation established to hold and develop the property will include three representatives of the Division of Temperance and General Welfare. In addition there will be three representatives each from the church's six jurisdictions (a bishop, minister and layman) plus three representatives each from the Council of Bishops, Council on World Service and Finance and Coordinating Council. The Bishop of the Washington Area is to be ex officio chairman of the corporation board.

The holding corporation will report to each General Conference as long as The Methodist Church retains title to the property. It may receive and expend gifts and bequests for the development, but it may not commit the general church to any financial obligation beyond that necessary to hold the land.

The Board of Temperance originally purchased the property with the hope that a great Methodist center might emerge which would provide offices, meeting places and other installations for area and national agencies of the church. The present Washington, D. C. Methodist building is located atop Capitol Hill directly between the Supreme Court and the new Senate office building. It is almost certain that some day in the future the government will want to acquire that property as a part of its development of the Capitol Hill area.

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In 1956 the General Conference of The Methodist Church instructed its Coordinating Council to study the work of the General Boards of Temperance, World Peace and Social and Economic Relations, "looking forward to presenting a plan for uniting those agencies at the General Conference of 1960."

After study and consultation with the boards and their staffs the report was brought to the 1960 General Conference floor. Though strong debate emerged on questions of location and secretarial staff, the report was passed with only minor changes.

Methodism's new organization for social action calls for a "required" Commission on Christian Social Concerns in every local church.

It provides for a district director of Christian Social Concerns and a Conference board with the same name.

On the national level the General Board of Christian Social Concerns will have three divisions, Temperance and General Welfare, Peace and World Order and Human Relations and Economic Affairs.

The board will have one over-all general secretary with three associate general secretaries, one for each division. It will be located in Washington, D. C.

Because it may be several months before the new Methodist Discipline *can be published, the legislation is presented here in full to assist in conference and local church reorganizations.*

Methodism's organization for Christian Social Concerns

General Conference 1960

A General Board of Christian Social Concerns

Section I. Purpose and name

Par. 1520. Through all of its history Methodism has sought to relate the gospel which it has preached to the life of its members and to the communities in which they have lived. It has sought to follow Christ in bringing the whole of life, with its activities, possessions, and relationships, into conformity with the will of God. To lift up before the members of the Church and also the secular world the Christian concern for personal, social and civic righteousness, to analyze the issues which confront the nation and the world as well as the local community and the person, and to propose Christian lines of action, there shall be a Board of Christian Social Concerns. The board shall be incorporated.

Section II. Organization

Par. 1521. Membership. The Board of Christian Social Concerns, hereinafter referred to as the board or the general board, shall be composed as follows: Two bishops elected by the College of Bishops in each jurisdiction; one minister and one lay person for each 400,000 members or major fraction thereof, provided that there shall be no fewer than three ministers and three laymen from each jurisdiction, elected by the Jurisdictional Conference; three young people (two representing the Methodist Youth Fellowship, one of whom shall be the chairman of the program area of Christian Citizenship of the National Conference of the Methodist Youth Fellowship and the second 20 years of age or under at the time of his election, and one representing the Methodist Student Movement) elected by the board on nomination of the Joint Staff of Youth and Student Work (Pars. 1406, 1369, 1404); the chairman of the Department of Christian Social Relations of the Woman's Division of Christian Service of the Board of Missions; and nine persons to be elected at large, as follows: Each of the three divisions of the board shall nominate for election by the general board three persons selected on the basis of their specialized skills and knowledge relevant to the work of that division.

In addition, in order that there may be an established liaison relationship with certain other boards of the church, there shall be eight liaison members of the board with privilege

of the floor but without right of vote: two to be elected by the Board of Missions from its own membership, one from the Division of World Missions and one from the Division of National Missions; three by the Board of Education, one from each of its divisions; one by the Board of Evangelism; one by the Board of Lay Activities; and one by the Board of Hospitals and Homes.

No member of the board shall be a salaried officer of the board.

Par. 1522. Vacancies. If a vacancy occurs in the board by death or resignation, it shall be filled in the following manner: In the case of a bishop by election by the College of Bishops of the jurisdiction; in the case of a ministerial or lay representative from a jurisdiction, the board may fill it on nomination of the College of Bishops of the appropriate jurisdiction, such elected member to serve until the next meeting of the Jurisdictional Conference; a vacancy among the youth or student members may be filled by the board on nomination of the appropriate organization; a vacancy among the members at large shall be filled by nomination of the appropriate division and election by the board.

Par. 1523. Officers. The board shall elect a president who shall be a bishop; three vice presidents each of whom shall serve as the chairman of one division; a recording secretary; a treasurer; and such other officers as the board may determine.

Par. 1524. Executive Committee. The board shall establish an executive committee which shall consist of the officers of the board and four additional members from each of the three divisions of the board, one of whom shall be the recording secretary of the division. This committee shall have the power ad interim to fill any vacancies occurring in the field and office staff and to transact such business as is necessary between the meetings of the board. It shall report all of its actions for confirmation at the next meeting of the board.

Par. 1525. Nominating Committee. A nominating committee of seven members shall be constituted. It shall be composed of one member, ministerial or lay, from each jurisdiction, chosen by the board members from that jurisdiction and one bishop chosen by the bishops who are members of the board. The bishop shall serve as convener of the committee. This committee shall nominate the officers of the board (Par. 1523) and assign

each member of the board, including the vice presidents, to one of the three divisions. (Par. 1529.)

Par. 1526. Meeting. The board shall meet for purposes of organization and other necessary actions quadrennially after the adjournment of General Conference and not later than October 15th of that year. The organization meeting shall be convened by the bishop who is designated by the Council of Bishops for that purpose. The time and place of the meeting shall be fixed by the convening bishop.

The board shall hold an annual meeting, on a date and at a place to be determined by its executive committee, and such other meetings as its work may require, and shall enact suitable by-laws governing the activities of the board and its employees. A majority of the membership of the board shall constitute a quorum.

Par. 1527. The members of the board shall constitute the membership of its predecessor boards, namely, the Board of Temperance of The Methodist Church, and all of its legal predecessors; the Board of World Peace of The Methodist Church, and all of its legal predecessors, and the Board of Social and Economic Relations of The Methodist Church.

Par. 1528. Financial Support. The work of the board shall be supported from the general benevolences of the Church, the amount to be determined by the General Conference, on recommendation of the Council on World Service and Finance.

The board may either on behalf of one or more of its divisions, solicit and create special funds, receive gifts and bequests, hold properties and securities in trust, and administer all these financial affairs in accordance with its own rules and the provisions of the *Discipline* as provided in paragraphs 743 and 748. Funds vested in any of the predecessor boards shall be conserved for the exclusive use of the appropriate division of this board and for the specific purposes for which such funds have been given.

The board shall present quadrennially to the Council on World Service and Finance a statement of the amount required for its general expense and for the support of each of its divisions.

Par. 1529. Divisions. The board shall be organized into three divisions: The Division of Temperance and General Welfare; the Division of Peace and World Order; and the Division of Human Relations and Economic Affairs. The members of the general board shall be assigned to divisions by the nominating committee (Par. 1525), subject to the approval of the board. It shall be the duty of this committee to assign the membership, other than members at large, to the three divisions, so that the three shall as nearly as possible be of the same size, and shall have members from each jurisdiction and from ministerial and lay groups in as nearly as possible equal proportion. No member shall belong to more than one division. The president of the board shall be a member ex officio of each division.

Each division shall organize itself under the chairmanship of a vice president of the board and shall elect a recording secretary. It shall also elect three of its own number by written ballot who, together with the chairman and recording secretary, shall constitute the executive committee of that division. The members of the divisional executive committee shall be members of the executive committee of the board.

Each division of the board shall nominate for election by the general board three members at large, selected on the basis of their specialized skills and knowledge to be members of that division and of the general board.

Par. 1530. Each division shall meet at the same time and place as the general board. A special meeting of the division may be held on the call of the chairman of the division or of three members of the executive committee of the division, or of 10 of the members of the board assigned to that division. All such special meetings shall be chargeable to the budget of the division.

Par. 1531. The board members assigned to each division shall have the responsibility of establishing policies relating to the work of that division and the conduct of its staff, subject to the approval of the general board.

The divisions shall cooperatively carry forward the total work of the board through the annual conference and districts, in the churches, and in such other places and by such means as they may have opportunity to present the witness of Christian social concern.

Par. 1532. During the third year of the quadrennium, in 1962-63, the board shall review, in cooperation with the Coordinating Council, the above divisional structure to determine whether a threefold or other divisional organization of the board will be more effective in the performance of the total work assigned to the board, and shall make appropriate recommendations to the General Conference of 1964.

Par. 1533. Staff: The board shall elect quadrennially a general secretary and three associate general secretaries and a staff treasurer on nomination of the executive committee.

Staff personnel, other than those designated above, shall be approved by the executive committee of the board on nomination of the president and the general secretary of the

board. The executive committee of the board may, at its discretion, assign this responsibility to the executive committee of a division.

The salaries and duties of all employees of the board shall be fixed by the board.

Par. 1534. General and Associate General Secretaries. The general secretary shall be an ex officio member of the board, of its executive committee, and of the executive committee of each division, without vote.

He shall be the chief administrative officer of the board, responsible for the co-ordination of the total program of the board and for the general administration of the headquarters office and of such facilities and functions as serve all three divisions of the board. Under his supervision there shall be a Director of Organizational Administration who shall have charge of the service bureau, finance, and purchasing; a Director of Communication and Publication who shall edit and prepare publicity, promotional and audio-visual materials; a Director of Educational Liaison who shall maintain close relations with and interpret the work of the board to the several divisions within the Board of Education; a legislative officer if the board so orders; and such other staff persons as are deemed necessary by the board.

Each of the associate general secretaries shall have primary responsibility for those Christian social concerns which are assigned to his particular division. Within this area and under the direction of the division and its executive committee, he with his staff shall develop a program of research, education and action, bringing these concerns to the attention of the denomination and all its churches and of the communities they serve. He shall be responsible, under the direction of the division and its executive committee, for the administration of the budget, including the income from trust funds allocated to his division. The associate general secretaries shall cooperate with one another and with the general secretary to prevent undue overlapping in the work of the divisions and to avoid conflicts in schedules of meetings and conferences.

The general secretary and the associate general secretaries shall be members of the Council of Secretaries of The Methodist Church (Par. 1595).

Section III. Headquarters

Par. 1536. The headquarters of the general board and of its divisions shall be in Washington, D. C.

In addition to the general headquarters, there shall be a New York U. N. office conducted in cooperation with the Woman's Division of Christian Service of the Board of Missions. In the operation of this office the Division of Peace and World Order shall represent the board and shall carry the board's responsibility for staffing and budget.

Section IV. Division of Temperance and General Welfare

Par. 1537. It shall be the responsibility of this division to conduct a program of research, education and action centering around the following Christian social concerns: alcohol problems, addiction to injurious habits such as use of tobacco and drugs;

gambling; pornography; juvenile delinquency and crime; penal system and rehabilitation; mental health and medical care; problems associated with aging, population and planned parenthood; traffic safety; and such other concerns as the general board may specify. The division shall have no jurisdiction to advise or administer work in connection with any hospital or home for children, youth, or the aged, and shall not duplicate the research, educational, or action program of the Board of Hospitals and Homes relating to medical care and related problems associated with the aging (Par. 1551.)

The general policies shall be established by the division, subject to the approval of the total board.

The work assigned to the division shall be carried forward by the associate general secretary elected by the board for the quadrennium and such other staff members as the division shall determine, subject to budget allocations.

The staff of the division shall report annually to the divisional board at the time of the general board meeting concerning the work of the past year and plans proposed for further implementation of its assigned responsibilities.

Section V. Division of Peace and World Order

Par. 1538. It shall be the responsibility of this division to conduct a program of research, education and action centering around the following Christian social concerns: American foreign policy; United Nations and related international organizations; disarmament and nuclear weapon control; space control; foreign aid, tariffs and trade; immigration and naturalization; military policy and conscription legislation; conscientious objectors and the draft; and such other concerns as the general board may specify.

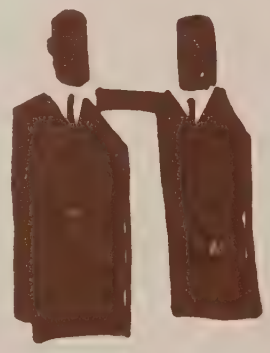
The general policies shall be established by the division, subject to the approval of the total board.

The work assigned to the division shall be carried forward by the associate general secretary elected by the board for the quadrennium and such other staff members as the division shall determine, subject to budget allocations.

The staff of the division shall report annually to the divisional board at the time of the general board meeting concerning the work of the past year and plans proposed for further implementation of its assigned responsibilities.

Section VI. Division of Human Relations and Economic Affairs

Par. 1539. It shall be the responsibility of this division to conduct a program of research, education and action centering around the following Christian social concerns: race relations; civil liberties; public policy on education; church and state relations; civic responsibility; labor-management relations; agriculture; conservation; government and private economic policy and practice; technological change; unemployment;



housing; and such other concerns as the general board may specify.

The general policies shall be established by the division, subject to the approval of the total board.

The work assigned to the division shall be carried forward by the associate general secretary elected by the board for the quadrennium and such other staff members as the division shall determine, subject to budget allocations.

The staff of the division shall report annually to the divisional board at the time of the general board meeting concerning the work of the past year and plans proposed for further implementation of its assigned responsibilities.

Jurisdictional board

Par. 1540. In each jurisdiction there may be a Jurisdictional Board or Committee of Christian Social Concerns, auxiliary to the General Board, as the Jurisdictional Conference may determine.

Annual Conference board

Par. 1544. Each Annual Conference shall elect, on nomination of the nominating committee of the conference, or otherwise as the conference may direct, a Conference Board of Christian Social Concerns. This board shall have no fewer than 15 nor more than 60 members, with an approximately equal number of laymen and ministers. The lay members shall include one youth, who is the chairman of the program area of Christian citizenship of the conference Methodist Youth Fellowship, and one student, nominated by the state or area Methodist Student Movement; and the secretary of Christian Social Relations of the conference Woman's Society of Christian Service. The remaining lay members shall consist of an equal number of men and women. All district directors of Christian Social Concerns shall become members of the Annual Conference board. Any members of the general and jurisdictional boards living within the bounds of the conference shall be ex offico members of the Annual Conference board.

Par. 1545. The Annual Conference board in cooperation with the general board, shall develop and promote programs on Christian social concerns within the bounds of the conference. To this end it may divide its membership into three committees of approximately equal size, patterned after the divisions of the general

board. They shall have responsibility to cooperate with one another to advance the concerns of their respective divisions.

The board shall estimate annually the amount necessary for the support of its work and report this amount to the Commission on World Service and Finance for its consideration and recommendation to the conference. The work of the board shall be considered a benevolence interest of the church within the conference.

Par. 1546. The Annual Conference board may employ a person or persons to further the purposes of the board. Two or more Annual Conferences may cooperate in developing their programs and in the employment of one or more persons.

District committee

Par. 1547. The district superintendent, after consultation with the Annual Conference board, shall appoint a district director of Christian Social Concerns and, if desired, a committee of laymen and ministers to work with him to further purposes of the Annual Conference board. The district secretary of Christian Social Relations of the Woman's Society of Christian Service shall be an ex officio member. If the Annual Conference so orders, three district directors shall be appointed, each to represent the interests of one of the divisions within the general board.

Local Church commission

Par. 273. A Commission on Christian Social Concerns shall be constituted by the Quarterly Conference, as provided in Pars. 144 and 219, composed of four or more members elected by the Quarterly Conference. In addition the pastor, church lay leader, secretary of Christian Social Reltaions of the Woman's Society of Christian Service, and the chairman of the program area of Christian citizenship of the Methodist Youth Fellowship shall be ex officio members; preferably no one of these shall serve as chairman.

The commission shall develop and promote programs and study and action projects in the following areas of Christian social concern: temperance, health, and welfare; peace and world order; and human relations and economic affairs. (Pars. 1537-1539.) To this end, it may divide its membership into three sub-committees of approximately equal size, patterned after the divisions of the general board.

In addition to the chairman elected by the Quarterly Conference (Par. 143, sec. 6) the commission may elect a vice-chairman, a secretary, and such other officers as may be necessary.

Three merged boards have varied history

The three boards which came together in Methodism's new organization for Christian Social Concerns were all of a different age.

Social and Economic Relations

Youngest of the three was the General Board of Social and Economic Relations which came into being in 1952, partly as an answer to growing confusion raised by activities of the unofficial Methodist Federation for Social Action which was organized in 1944. The church came to the conclusion that the time had come to

create an official Methodist body to implement actions of the General Conference and the Social Creed which were not covered by existing agencies.

The board and its staff carried on an active program in the fields of social and economic problems until 1960.

World Peace

Second oldest was the Board of World Peace which began as a commission of 25 members in 1924 following adoption of a ringing declaration on world peace by General Conference of The Methodist Episcopal Church. The commission was instructed "to invite the religious forces of the world to unite in a conference" on world peace.

At the time of Methodist union the commission was continued and in 1952 it was reorganized as a general board, with an active program creating the will for peace, the conditions for peace and the organization for peace.

Temperance

"Senior" board of the three is the General Board of Temperance with a history dating back to 1888 when The Methodist Episcopal Church created a Permanent Committee on Temperance and Prohibition.

In 1904 its name was changed to Temperance Society and in 1908 it received its first financial apportionment.

In 1912 the General Conference moved the society from its headquarters in Chicago to Topeka, Kan. In 1916 the name was changed again to the Board of Temperance, Prohibition and Public Morals of The Methodist Episcopal Church and headquarters were shifted to Washington, D. C.

There the board remained carrying on a program of education, commitment, rehabilitation and legislation on the problems of alcohol, gambling, narcotics and pornography.

At Methodist union temperance work carried out by The Methodist Episcopal Church South since 1918 was joined in a new General Board of Temperance.

Special studies and conferences ordered

In addition to the assignments given each division of the new board of Christian Social Concerns by legislation, the General Conference called for several special studies and activities which will involve its staff.

Problems of the aging

The Board of Christian Social Concerns was asked to join with the Board of Hospitals and Homes in a "broad study of the various problems associated with aging as they pertain to the church and its institutions." This problem is one of those assigned to the new board's Division of Temperance and General Welfare.

The conference called problems of the aging "among the greatest social and medical problems of the day."

"The Methodist Church, through its local churches and its institutions has a vital interest and concern," said the special resolutions.

The conference felt Methodism should be ready to participate in changes coming in this field as a result of the White House Conference on Aging and Youth scheduled for 1961.

Present activities in local church and institutional life will be studied. A report to the 1964 General Conference will indicate plans "to the end that the added golden years may result in greater service to our society and to the church bringing greater happiness and security to the aged."

Human relations conferences

Commending the Board of Social and Economic Relations for its sponsorship of conferences on racial issues during the last four years, the General Conference asked that a similar program be continued.

In a special resolution it called on the Division of Human Relations and Economic Affairs of the new Board of Christian Social Concerns to continue sponsorship of regional conferences on human relations, and to set up another church-wide event similar to that sponsored by several boards and agencies of the church in Dallas in 1959.

Purpose of the conferences: "So that more and more of our people may have an opportunity across racial lines to learn to know and understand each other."

Study commission on faith and war

In a separate resolution the conference established a commission to study "The Christian Faith and War in the Nuclear Age."

The commission is to be composed of theologians, natural and political scientists, and church leaders. There will be 12 members, six named by the Council of Bishops and six by the Board of Christian Social Concerns through its division of peace and world order.

Findings of the commission are to be reported to the Council of Bishops and the Board of Christian Social Concerns by Jan. 1, 1962, if possible.

Then a church-wide study on faith and war is to follow, based on the commission research. A sum of $10,000 has been earmarked for the study, to come from the budget of the new board's Division of Peace and World Order.

Church-state relationships

Re-stating a firm policy in opposition to infringements on the separation of church and state (see page 18), the conference asked the new General Board of Christian Social Concerns to lead a special study in that area.

There was recognition of "twilight zones" ond the issue, especially in terms of educational scholarships, physical welfare and health, the need for more adequate teaching of moral and ethical concepts.

The board will study the church's policies and practices in these areas, in cooperation with the Board of Education and the Board of Hospitals and Homes, reporting to the 1964 General Conference.

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What did the General Conference do about the race issue? It depends on who does the interpreting. Some delegates felt the church failed miserably, that it should have abolished its Central (Negro) Jurisdiction in one mighty sweep.

Others felt the church failed for a different reason. They wanted the status quo, no change whatsoever.

Many observers felt the conference, determined to bring Methodists closer together rather than split the church, went as far as it could. Leaving aside (for only a moment) the question of whether a church can afford to make expedient decisions, the General Conference:

1) Reaffirmed its continued effort to "abolish the Central Jurisdiction."

2) Set up steps and procedures making it possible for every section of the church to give much more than lip service to that goal.

3) Thus took a compromise position leaning toward the conservative side of the issue.

Race and the Jurisdictional system

Historical background

American Methodism, British-related in colonial days, was organized officially as an independent body in 1784, taking as its name The Methodist Episcopal Church.

First break: The General Conference of 1828 in Pittsburgh had as a chief issue the question of lay representation in the General Conference. The petition for lay participation failed. Subsequently, some of the reformers withdrew, and organized in 1830 The Methodist Protestant Church. In 1939 this church was reunited with two larger branches of Methodism as The Methodist Church.

Second break: At the General Conference of 1840 in Baltimore, the question of slavery was a major issue. Unable to agree on a church policy, the delegates adopted a noncommittal report on slavery. During the next three years several groups of Methodist abolitionists withdrew, and in 1843 The Wesleyan Methodist Church of America was organized with the prohibition of slaveholding as one of its principal rules. It is still a separate communion.

North-South split: At the General Conference of 1844 in New York City the anti-slavery delegates for the first time held the balance of power. The question of slavery dominated the 42-day session.

The initial debate concerned a minister of the Baltimore Conference who had been suspended for refusing to free some slaves that had come into his possesion by marriage. His suspension was upheld. Southern delegates saw the decision as a "states rights" issue and voted for suspension.

A second and more far-reaching debate centered on Bishop James O. Andrew of Georgia who, also by indirection, had become a slave-holder. One slave had been willed to him and others came into his possession through inheritance and marriage. The state law prevented his freeing them. En route to General Conference, Bishop Andrew learned that his affairs might be investigated, offered to resign. But the Southern delegates pursuaded him to wait.

This too turned into a "states rights" issue on the other side. And a legal question was raised—did the General Conference have a right to suspend a bishop?

The question of the virtual suspension of Bishop Andrew finally came to a vote, and was carried.

Seven days later an overwhelming majority of the delegates, North and South, adopted a "plan of separation."

A year later, 1845, Southern delegates met in Louisville and officially organized The Methodist Episcopal Church, South.

Unification: The long march to eventual reunion began in 1869 and was marked by periodic exchanges of statements and proposals. In 1939 the three churches (Methodist Episcopal Church, Methodist Episcopal Church, South, and Methodist Protestant Church) were again united as The Methodist Church.

Negro Methodists: At the time of union, the Negro members were a part of the Methodist Episcopal Church, but separated in their own annual conferences. There had been no Negroes in The Methodist Church, South, since 1870 when it approved and assisted in their request to organ-

ize as a separate body—first as The Colored Methodist Episcopal Church and now The Christian Methodist Episcopal Church (390,000 members).

During Methodist history two other Negro churches were formed. They are also operating separately today. The Methodist Episcopal Church Zion (1,200,000 members) was organized in New York in 1796 and The African Methodist Episcopal Church (800,000 members) was organized at Philadelphia in 1816.

The "plan of union" in effect, merely retained the Negro annual conferences of the Northern church and grouped them as the Central Jurisdiction.

The Central Jurisdiction

It is generally agreed that the key factor which made the "plan of union" acceptable to the South was the creation of a jurisdictional system, dividing the Church in America into six jurisdictional conferences—five geographic and one all-Negro (Central), each to elect and assign its own bishops, establish regional boards, committees, etc.

The five geographic jurisdictions are: Northeastern, North Central, Southeastern, South Central and Western.

Some Methodists say the jurisdictional system was a compromise in order to segregate a majority of the Negro membership. Some Southerners say they would have demanded a regional structure within the united church even if there had been no Negro members.

Geographically, the Central Jurisdiction blankets four other jurisdictions—all except the Western. The work is administered by four Negro bishops. The jurisdiction has 1,556 clergymen, 2,941 churches, and 366,889 members, according to the 1959 reports of annual conferences.

Other Negro members: Outside the Central Jurisdiction, there are 32 Negro or largely Negro churches. Six others (located in Chicago) are in transition. The Negro membership outside the Central Jurisdiction totals approximately 27,000.

Is this segregation?

Technically, there is no "color ban" in The Methodist Church membership. The *Discipline* of the church makes no such restriction, leaving to the pastor of the local church the decision as to the acceptance of candidates for membership by baptism or transfer.

There is also a practical question of representation. Methodist Negroes number 3.7 per cent of the total church membership. But through the jurisdictional system they are elected to 16.7 per cent of the positions on the church's national boards and agencies.

Those favoring the system ask, "without the Central Jurisdiction, how many Negro bishops and district superintendents would be elected?"

On the other hand, in more than one case, Negroes were elected delegates to General Conference by "white" conferences.

Amendment nine (see below) has been in operation nearly two years. By a two to three vote on both sides a Negro church or conference can shift to a "white" jurisdiction.

On the other hand, segregation does exist. And many see the Central Jurisdiction as evidence of sin on the part of a Church that stands for the principle of racial equality.

But even Negro church members are divided. One group would abolish the jurisdiction and take its chances on representation on the basis of merit. Another point of view is reflected in the unanimous vote of every Negro commission member for the report of the "Commission of 70," the fact that every Negro bishop signed a report asking the commission to "go slow" in abolishing the Central Jurisdiction, and a special study set up by the Central Jurisdiction itself has recommended that no change be made.

The dilemma continues

Questions have been raised about the Central Jurisdiction and the whole jurisdictional system ever since 1939, but in 1956 there were over 4,000 memorials sent to the General Conference of The Methodist Church asking for changes of one kind or another.

That General Conference took two historic actions. It adopted the "amendment nine" to the church constitution which allows for the transfer of Negro churches and conferences from one jurisdiction to another. This means that a Negro church can become a part of a "white" conference if both sides are agreeable. The plan could work the other way, too.

It also established a "Commission of 70" to study the jurisdictional system, and report to the 1960 General Conference. Membership of the commission was made up of representatives of each jurisdiction.

Before drafting its report, the commission held public hearings in 24 cities across the country, four in each jurisdiction, and met several times for discussion. Chairman of the commission was Charles C. Parlin, prominent Methodist layman of Englewod, N.J., and a Wall Street lawyer. The full time executive director was the Rev. C. C. Bell, a Methodist pastor from Lynchburg, Va.

It is this report which was debated at length in Denver.

The commission report

The commission report was released to the General Conference delegates and the press well in advance of the General Conference. It immediately made headlines across the country. In the South they read, "Methodists Continue Segregation." In the North they read, "Methodists Urge No Change In Racial Pattern."

In spite of long days of debate, the Denver meeting made little change in provisions of the report which are reported below as actions of the General Conference.

Attempts to strengthen wording so as to provide a more definite statement regarding the abolishment of the Central Jurisdiction failed. Attempts to put a target date of 1968 on its demise were defeated. Attempts to vote it out of existence on the spot were overwhelmingly defeated in an atmosphere of "compromise to save the union." Many felt that too extreme a decision would cause another breach in the church's organization.

There was only one basic change in the report: The commission called for a series of action steps to implement amendment nine (see above). These were to be given as a responsibility to the Division of Human Relations and Economic Affairs of the Board of Christian Social Concerns and the Department of Christian Social Relations of the Woman's Division of Christian Service. No provision was made for continuing the commission. The Board of Christian Social Concerns Division of Human Relations and Economic Affairs was to set up a separate section to handle the work.

The recommendations immediately became a point of hot debate. Many thought the commission should be continued. Others felt the recommendations were too "liberal." The conference came to a standstill.

On the recommendation of Charles Parlin, chairman of the Commission of 70, a special executive committee session of the commission was held at the General Conference site. All persons with changes to propose in the section of the report under question were asked to appear before the executive committee and a compromise set of recommendations was worked out.

This new report was brought to the floor three days later and after several hours of debate was adopted. Its provisions are reported below.

Action for 1960-64

Here's what the 1960 General Conference did about its Central Jurisdiction.

1) It set up a new Inter-Jurisdictional Relations commission, entrusting to it "the continuing program of The Methodist Church to abolish the Central Jurisdiction, promote interracial brotherhood through Christian love, and achieve a more inclusive church." Many persons felt this was the most positive official statement yet achieved on the subject of intent to abolish segregation.

The 36 member commission will be organized in Chicago, Aug. 18-19. It is composed of a bishop, two ministers and three laymen from each of the six jurisdictions.

2) It set down in black and white the ways in which the commission would go about its job, in cooperation with the Division of Human Relations and Economic Affairs of the Board of Christian Social Concerns and the Department of Christian Social Relations of the Woman's Division of Christian Service.

Here are the major provisions of the action steps in terms of commission responsibilities:

1) To study and recommend courses of action which shall implement the use of amendment nine on all levels of church structure.

2) To study the possibilities and problems inherent in the transfer of churches, districts, annual conferences and areas as provided in amendment nine, and to give such information, guidance and other assistance as may be possible and proper to those considering such transfer.

3) To make an immediate study of the reasons for reluctance to make use of amendment nine, where such reluctance exists, and to bring together responsible churchmen, ministerial and lay, to expedite action.

4) Where such transfers cannot be made in either direction at present, to recommend the immediate development of a long-range program designed to create better understanding of mutual problems.

5) To give special attention and study to such matters as may impede the speedy implementation of amendment nine, including the adjustment of ministerial requirements, pension and apportionment differentials, minimum support, church extention and ministerial itinerancy.

6) To make progress reports to the Council of Bishops, and to the church through the church press.

7) To present an inclusive report to the General Conference of 1964 containing findings and recommendations which shall be printed and distributed to the delegates at least three months prior to the convening of the conference.

The report recommends that the six elected representatives from each jurisdiction on the General Conference Commission on Inter-Jurisdictional Relations be considered as commissions for their respective jurisdictions. The General Conference commission is authorized to delegate to the jurisdictional commissions "such responsibilities as may properly and expeditiously be fulfilled by them."

The conference also recommended that the General Conference commission make specific delegation of responsibilities, wherever possible, on local, district, annual conference and area levels of church structure:

a. To formulate and promote programs of education and courses of action to develop greater interracial understanding and brotherhood on all levels of church life.

b. To study the policies, programs and activities of the church, its agencies and related institutions with respect to the practice of interracial brotherhood.

c. To assist church extension through the establishment, wherever possible, of preaching places, and the organization of new congregations characterized by interracial brotherhood.

An appropriation of $25,000 was made for the General Conference commission to carry out its responsibilities.

Jurisdictional meetings may be changed

Weaving in and out of the debate on the Central Jurisdiction issue was another jurisdictional controversy.

Generally the Southeast Jurisdiction has felt that separate geographical organization is important. The system of jurisdictional boards and program works, say Southern delegates. It allows for activities and decisions relevent to a particular section of the country with particular problems.

Other jurisdictions have not been so sold. Quadrennial Jurisdictional Conferences meet to elect bishops and that is about all, say their representatives. The meetings are expensive and provide unnecessary duplication of effort.

New legislation

The Commission of 70 report contained a series of legislative amendments to the Church constitution which would

1) Provide for meetings of jurisdictions at the site of the General Conference or not more than 60 days prior to that date. Now the jurisdictions meet after General Conference.

2) Set the consecration of bishops at the General Conference, thus making them Bishops of all Methodism, not just one jurisdiction.

3) Make it easier for a bishop to transfer across jurisdictional lines, if both sides are agreed. This will be cleared through a General Conference Committee on the Episcopacy made up of similar jurisdictional committees. Assignments of the bishops will be announced for the whole Church at the time of the General Conference.

What results?

Why was this issue tied up with the race discussion? Many Methodists feel that the whole jurisdictional system tends to perpetuate regional consciousness and is in a sense divisive. It is hoped that the new legislation will provide for more exchange of leadership and ideas in both directions, building better understandings between Northern and Southern Methodists on many issues.

The Commission of 70 report was passed after considerable debate. The new laws must now be approved by at least two-thirds of the Church's Annual Conferences.

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by *A. Dudley Ward*

The issue of race relations was, without doubt, the one dominating factor of the entire General Conference. The Episcopal Address delivered on the opening night carried a strong statement on the matter. The last morning sparkled with a debate on a resolution commending peaceful sit-in demonstrations.

Between these two highlights the report of the Commission of 70 on the jurisdictional structure, and race relations in all phases of life, were matters of supreme importance, ably presented by Charles C. Parlins, chairman of the commission.

The conference, therefore, was a startling testimony to the crucial importance of race relations in the national and world scenes.

The overseas delegates were particularly zealous in putting the whole problem into a world context, and repeatedly called upon the Church in the United States to solve this problem in its own life without delay. They assured the conference that, if this were done, a severe draw-back would be eliminated from the work of the Church, and the Church and the United States would enjoy greater respect from the nations—especially the new nations—of the world.

The Conference took the following action:

1) Adopted a "good policy" statement regarding "The Methodist Church and Race," reproduced in this issue of *Contact.*

2) Adopted a resolution commending peaceful demonstrations, such as "sit-ins." This resolution was referred to the Judicial Council for a ruling on its Church constitutionality. The question needs to be cleared, whether or not such action condones breaking of the law—Methodists are enjoined to keep the law.

3) Established a new 36-member inter-jurisdictional commission to deal primarily with policy matters on the transfers of individual churches under amendment nine. This commission is required to work in cooperation with the existing agencies, such as the Woman's Division of Christian Service, and the Board of Christian Social Concerns.

4) Committed to the Division of Human Relations and Economic Affairs of the new Board of Christian Social Concerns the specific responsibility for a program and continued action on race relations.

The Methodist Church as a body was instructed and geared to go to work in this challenging field. It could be the greatest assignment on every level. We have the policy statement, a structure, and a budget —now we begin to work.

by *Caradine R. Hooton*

The 1960 General Conference revealed that Methodists are maturing. The quadrennial program, exalting Jesus Christ as Lord, launches emphases that will mark the forthcoming years as a decade of destiny! New legislation, prayerfully studied and soundly adopted, can lead us into what ought to become known as the Sobering Sixties.

With new accent on higher education and aggressive kingdom extension, the delegates expressed desire for new advances in positive social action. Indicating substantial indorsement of commendable progress in Temperance, Peace, and Social and Economic Relations, the conference authorized the creation of a great new Board of Christian Social Concerns.

This will fulfill the dream of many of us for broader acceptance of responsibility for Christian growth and action by larger numbers of our churches and their leaders. In particular the cause of temperance will be greatly strengthened, not weakened, provided the churches work the plan.

Still operating with headquarters in Washington, D. C., the influence and outreach of "Temperance and General Welfare" will be greatly enhanced by association and cooperation with the kindred divisions of "Peace and World Order," "Human Relations and Economic Affairs." Each of these segments of Christian concern will, through understanding collaboration, serve larger sections of the total church community and society, with greater effectiveness than was ever before made possible under fragmentary approaches.

We have every reason to rejoice that the glorious traditions of this board will be preserved and enhanced by wholehearted entrance into this larger union. Our vital program, with full autonomy and supplemented financial support, will now be channeled, we hope, into every congregation, for effective implementation through the established local church Commissions on Christian Social Concerns.

Our reasons for optimism, supported by unquenchable faith, stem from these obvious advantages of the united plan:

—increased allocation of funds for the new structure;

—a larger board membership, making possible a better distribution of "grass-roots" participation;

—a more intelligent classification and clarification of Methodist concerns;

—better channels of communication through Annual Conferences, districts and local churches to the mind and heart of our people;

—broader outreach to other denominations and agencies for united action;

—a greater opportunity to serve with the world neighborhood for the early solution of problems that have too long divided us.

The success of the new venture will be determined by the extent to which we Methodists offer ourselves for service and exercise good judgment in the selection of proper leaders.

by *Daniel E. Taylor*

Important as the legislation and resolutions of General Conference are, the interest at Denver was in terms of people. Laymen, pastors and church officials converging from many regions and with different viewpoints for one common aim—a better and stronger Methodist Church to serve Christ and His Kingdom. We looked forward to whom we would meet; we will remember leaders in action.

Timely then is a bit of reference to several names in the field of peace.

General Conference, sensing the mood of the Church, consummated the 35-year work of the Board of World Peace by merging it into a larger agency. We now become the Division of Peace and World Order of the new Board of Christian Social Concerns. The responsibilities and the needs are undiminished.

It seemed fitting that our Methodist colleges and universities should select our Board President, Dr. Ralph W. Sockman, as the "Methodist College alumnus of the year." He was so honored at the higher education banquet. Ralph was the only member of this General Conference who has held membership on the Commission or Board of World Peace ever since its beginning 35 years ago. He was one of the authors of the original legislation.

The General Conference likewise gave an ovation following the remarks of Dr. Leon Hickman concerning the exemplary staff leadership of Dr. Charles F. Boss who retires May 31 at the end of this quadrennium following a quarter century of distinguished leadership.

*The quality of our Board leader*ship is indicated by the fact that at least one-third of them were members of General Conference, several heading their delegations. Editor John Marvin of the Detroit conference was elected chairman of the important State of the Church committee.

Bishop F. Gerald Ensley, former vice-president of the board, is convenor of the new Christian Social Concerns agency, set for Sept. 16.

The General Conference

An editorial

How do you analyze a meeting? With numbers? Delegates numbered 800, representing 12,835,452 Methodists from 31 countries. More than 400,000 words were spoken, with twice that many printed in reports. The daily record totaled 700 pages.

With money? Somebody reported the conference cost $10,000 per day, $650 per session hour, $10 per minute. The new budgets for World Service alone will reach $15,000,000 per year.

With ideas? There was a regional feeling throughout this General Conference. It began almost at once with press room talk about some sections of the Church walking out if things didn't go just right. It developed on the floor with too much talk about the "South" and "North." The feeling of a Church united but quite capable of dividing permeated the air.

And so there was a spirit set for compromise—take no extreme positions—keep together at all costs. Few committee reports were changed, in spite of debate. Seldom did amendments prevail. The church made progress, but no giant steps. Unity seemed a watch word.

As usual with Methodists there was plenty of time for social concerns—a strong new structure, new statements on issues, new methods for ending segregation patterns. Nearly half the conference time was spent in an attempt to speak the mind of Methodists concerned about the social order in which they and the Church must live, and to which they and the Church must witness.

There was a new, stronger sense of Methodism as a world Church. For the first time a bishop from another land presided at a General Conference session. Delegates from overseas were often those most outspoken on the side of principle. They called for a stronger witness on racial issues, on moral concerns. They asked, is U. S. Methodism going soft? They reflected a young Church, its members still pioneering, still naive enough to believe that Christians and their churches can act on principle alone.

And through it all, there was the old, old battle. Do you act on principle, as a church, as a fellowship of believers in Christ? Or do you act just democratically, as an institution ruled only by majority. And the old, old question, can you ever combine the two? The conference tried, but it often failed. And often only the majority ruled.—R.B.